

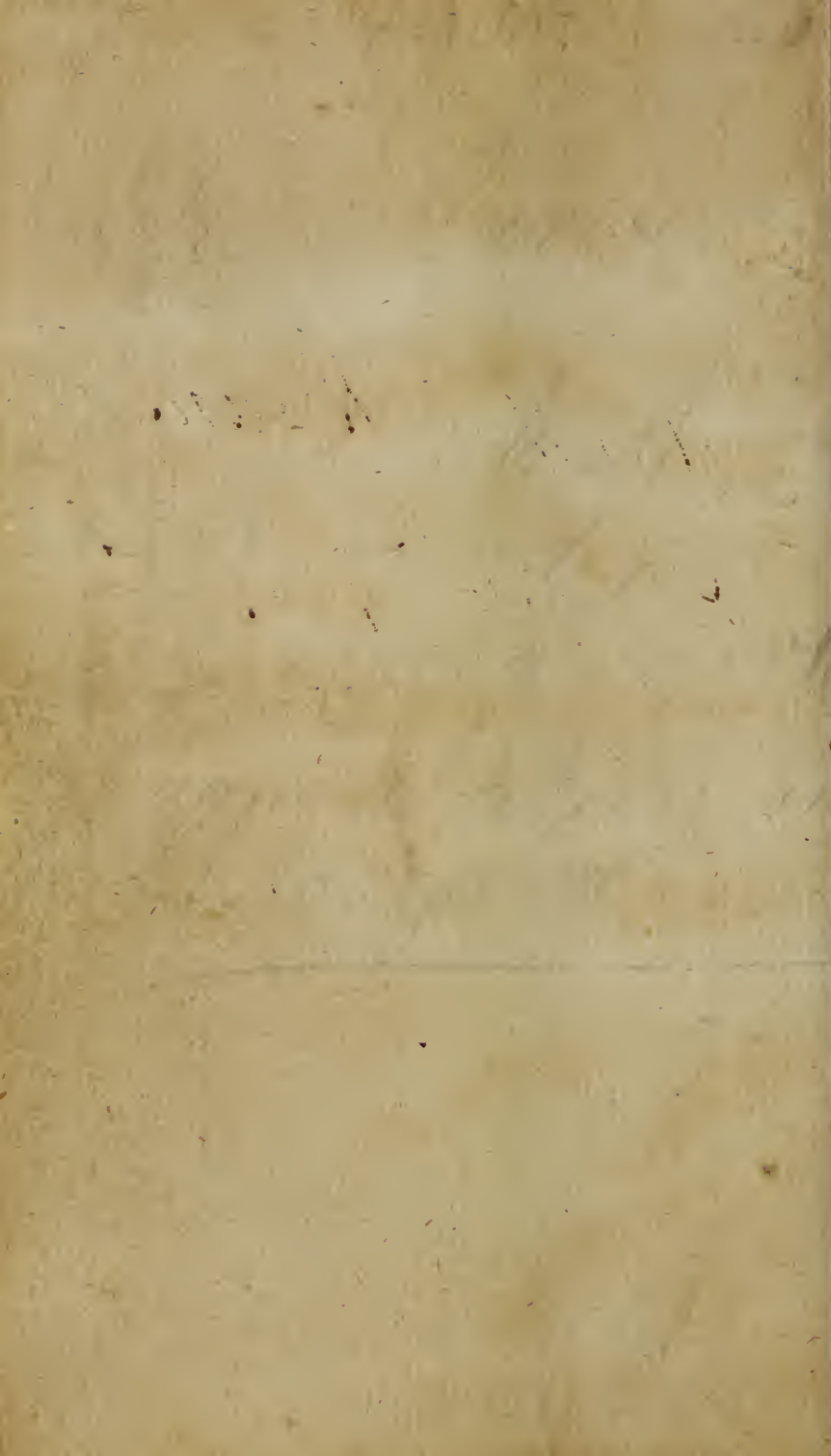
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The BOOK of
Common Prayer,
And Administration of
THE SACRAMENTS,
AND
Other RITES and CEREMONIES
OF THE
CHURCH,
According to the Use of
The Church of England:
Together with the
PSALTER or PSALMS of
DAVID;
Pointed as they are to be sung or said in
CHURCHES.

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CUM PRIVILEGIO.

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The PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extreams, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So, on the other side, the particular forms of divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon his Majesty's happy Restauration, it seemed probable that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it, those men, who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either

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of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain : But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto : not enforced so to do by any strength of Argument convincing us of the necessity of making the said Alterations : For we are fully perswaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same ; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands ; but to do that, which, to our best understandings, we conceived might most tend to the preservation of Peace and Unity in the Church ; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God ; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account : That most of the Alterations were made, either, first, for the better direction of them that are to officiate in any part of Divine Service ;

which is chiefly done in the Calendars and Rubricks : Or, secondly for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction : Or, thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy ; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation : And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places ; particularly for those at Sea, together with an office for the Baptism of such as are of riper years ; which, although not so necessary when the former Book was compiled, yet by the growth of *Anabaptism*, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former ; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty Affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men ; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all ; nor can expect that men of factious, peevish and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves : Yet we have good hope, that what is here presented, and hath been by the Convocations of both Pro-

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vinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

Concerning the Service of the Church.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof, if any man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of the holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations and Synodials; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun and never read through. After like sort were other Books of holy Scripture used. And

moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniencies therefore considered, here is set forth such an Order whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitations, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and

Concerning the Service of the Church.

and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury Use*, some *Hereford Use*, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this

Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

‘ Though it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

‘ And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

‘ And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God’s Word, and to pray with him.’

Of Ceremonies, Why some be abolished, and some retained.

OF such Ceremonies as be used in the Church and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undiscerning Devotion, and such zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are wor-

thy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

- And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small of-

Of Ceremonies.

sence before God. *Let all things be done among you, saith Saint Paul, in a seemly and due Order*: The appointment of which Order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time the minds of men are so diverse, that some think it a great matter of Conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again, on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please, and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us: whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses*' Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the

freedom of the Spirit; being content only with those Ceremonies, which do serve to a decent Order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the insatiable avarice of such as sought more their own lucre than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of Unity and Concord, than of Innovations and Newfangledness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's Consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth that

Of Ceremonies.

every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country should use such Ceremonies

as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the people to a most perfect and godly living, without Error or Superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's Ordinances it often chanceth diversly in divers Countries.

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth, or twenty-ninth day of the Month.

And whereas *January, March, May, July, August, October, and December*, have One and thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is overlong to be read at one time; it

is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

The Order how the rest of Holy Scripture is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read over every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters, that shall be read for the Lessons both at Morning and

Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, That whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

¶ Proper LESSONS to be read at Morning and Evening Prayer
on the SUNDAYS throughout the Year.

Sundays of Advent.	¶ Mattins.	¶ Evensong.	Sunday after Ascension-day.	¶ Mattins.	¶ Evensong.
The first.	Isaiah — 1	Isaiah — 2		Deuter. 12	Deuter. 13
2 —	— 5	— 24			
3 —	— 25	— 26			
4 —	— 30	— 32	Whitsunday		
Sundays after Christmas.			1 Lesson.	16 to ver. 18	Isaiah — 11
The first.	— 37	— 38	2 Lesson.	Acts 10 v. 34	Acts 19 to (ver. 21)
2 —	— 41	— 43	Trinity-Sunday.		
Sundays after the Epiphany.			1 Lesson.	Genesis 1	Genesis 18
The first.	— 44	— 46	2 Lesson.	Matth. — 3	1 John 5
2 —	— 51	— 53	Sundays after Trinity.		
3 —	— 55	— 56	The first.	Joshua 10	Joshua 23
4 —	— 57	— 58	2 —	Judges 4	Judges 5
5 —	— 59	— 64	3 —	1 Sam. 2	1 Sam. 3
6 —	— 65	— 66	4 —	— 12	— 13
Septuagesima.	Genesis 1	Genesis 2	5 —	— 15	— 17
Sexagesima.	— 3	— 6	6 —	2 Sam. 12	2 Sam. 19
Quinquagesima.	9 to ver. 20	— 12	7 —	— 21	— 24
LENT.			8 —	1 Kings 13	1 Kings 17
1 Sunday.	19 to ver. 30	— 22	9 —	— 18	— 19
2 —	— 27	— 34	10 —	— 21	— 22
3 —	— 39	— 42	11 —	2 Kings 5	2 Kings 9
4 —	— 43	— 45	12 —	— 10	— 18
5 —	Exodus 3	Exodus 5	13 —	— 19	— 23
6 —	— 9	— 10	14 —	Jerem. 5	Jerem. 22
1 Lesson.	— 9	— 10	15 —	— 35	— 36
2 Lesson.	Matth. 26	Heb. 5 to (ver. 11)	16 —	Ezekiel 2	Ezekiel 13
Easter-day.			17 —	— 14	— 18
1 Lesson.	Exodus 12	Exodus 14	18 —	— 20	— 24
2 Lesson.	Rom. — 6	Act. 2. v. 22	19 —	Daniel — 3	Daniel — 6
Sundays after Easter.			20 —	Joel — 2	Micah — 6
The first.	Numb. 16	Numb. 22	21 —	Habak. 2	Prov. — 1
2 —	— 23, 24	— 25	22 —	Prov. — 2	— 3
3 —	Deuter. 4	Deuter. 5	23 —	— 11	— 12
4 —	— 6	— 7	24 —	— 13	— 14
5 —	— 8	— 9	25 —	— 15	— 16
			26 —	— 17	— 19

¶ Proper PSALMS on certain Days.

	¶ Mattins.	¶ Evensong.		¶ Mattins.	¶ Evensong.
Christmas-day.	Pfal. 19 — 45 — 85	Pfal. 89 — 110 — 132	Easter-day.	Pfal. 2 — 57 — 111	Pfal. 113 — 114 — 118
Asc-Wednesday.	Pfal. 6 — 32 — 38	Pfal. 102 — 130 — 143	Ascension-day.	Pfal. 8 — 15 — 21	Pfal. 24 — 47 — 108
Good-Friday.	Pfal. 22 — 40 — 54	Pfal. 69 — 88	Whit-sunday.	Pfal. 48 — 68	Pfal. 104 — 145

¶ Proper

¶ Proper LESSONS to be read at Morning and Evening Prayer,
on the HOLY-DAYS throughout the Year.

	¶ Mattins.	¶ Evensong.		¶ Mattins.	¶ Evensong.
S. Andrew.	Prov.—20	Prov.—21	S. Mark.	Ecclus.—4	Ecclus.—5
S. Thomas			S. Philip		
the Apostle.	————23	————24	and		
Nativity of		(to v. 17	S. James.	————7	————9
Christ.		Isa. 7. v. 10	1 Lesson.	John i. v. 43.	
1 Lesson.	Isa. 9 to v. 8	Tit. 3. v. 4.	2 Lesson.		
2 Lesson.	Lu. 2 to v. 15	(to v. 9	Ascension-		
S. Stephen.		day.			
1 Lesson.	Prov.—28	Ecclef.—4	1 Lesson.	Deuter. 10	2 Kings 2
2 Lesson.	Acts 6, ver.	Acts 7. v. 30	2 Lesson.	Lu. 24. v. 44	Eph. 4. to v.
	(8, and ch.	(to v. 55			17
S. John Ev.	(7, to v. 30		Monday in		
1 Lesson.	Ecclef.—5	Ecclef.—6	Whitsun-		
2 Lesson.	Rev. —1	Rev.—22	week.		
Innocents			1 Lesson.	Gen. 11. to	Num. 11. v.
day.	Jer. 31 to	Wisdom 1	2 Lesson.	(ver. 10	(16. to v. 30
Circumci-	(ver. 18			1 Cor. 12.	1 Cor. 14 to
sion.					(v. 26
1 Lesson.	Genesis 17	Deu. 10 v 12	Tuesday in		
2 Lesson.	Rom. —2	Coloff.—2	Whitsun-		
Epiphany.			week.		
1 Lesson.	Isaiah—60	Isaiah—49	1 Lesson.	1 Sam. 19.	Deuter. 30
2 Lesson.	Luke 3 to	John 2. to	2 Lesson.	(ver. 13	(ver. 18
Conversion	(ver. 23	(ver. 12		1 Thess. 5.	1 John 4. to
of S. Paul.				(ver. 12. to	(v. 14
1 Lesson.	Wisdom 5	Wisdom 6	S. Barna-	(ver. 24	
2 Lesson.	Acts 22 to	Acts —26	bas.		
Purification	(ver. 22		1 Lesson.	Ecclus. 10	Ecclus. 12
of the Virgin			2 Lesson.	Acts —14	Acts 15. to
Mary.	Wisdom 9	Wisd. 12			(v. 36
S. Matthias.	Wisdom 19	Ecclus.—1	S. John		
Annuncia-			Bapt.		
tion of our			1 Lesson.	Malachi 3	Malachi 4
Lady.	Ecclus.—2	————3	2 Lesson.	Matth.—3	Matth. 14. to
Wednesday					(v. 13
before Ea-			S. Peter.		
ster.			1 Lesson.	Ecclus. 15	Ecclus. 19
1 Lesson.	Hosea—13	Hosea—14	2 Lesson.	Acts —3	Acts —4
2 Lesson.	John 11 v 45				
Thursday			S. James.	Ecclus. 21	Ecclus. 22
before Ea-					
ster.			S. Bartho-	————24	————29
1 Lesson.	Daniel —9	Jerem. 31	lomeo.		
2 Lesson.	John —13				
Good Friday			S. Matthew	————35	————38
1 Lesson.	Gen. 22 to	Isaiah—53			
	(ver. 20		S. Michael.		
2 Lesson.	John —18	1 Peter—2	1 Lesson.	Gen. —32	Dan. 10. v. 5.
Easter-			2 Lesson.	Acts 12. to	Jude v. 6. to
Even.				(v. 20	(v. 16
1 Lesson.	Zechar. 9	Exodus 13	S. Luke.	Ecclus. 51	Job —1
2 Lesson.	Lu. 23. v. 50	Hebr. —4			
Monday in			S. Simon and		
Easter week			S. Jude.	Job 24, 25	————42
1 Lesson.	Exodus 16	Exodus 17			
2 Lesson.	Matth. 28	Acts —5	All Saints.		
Tuesday in			1 Lesson.	Wisd. 3. to	Wisd. 5. to
Easter week				(v. 10	(v. 17
1 Lesson.	Exodus 20	Exodus 32	2 Lesson.	Hebr. 11. v.	Rev. 19. to
2 Lesson.	Luke 24. to	1 Cor. 15		(32. and ch.	(v. 17
	(ver. 13			(12. to v. 7.	

The CALENDAR; with the Table of Lessons.

JANUARY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	<i>Circumcision.</i>				
2	b		Genesis 1	Matth. 1	Genesis 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	<i>Epiphany.</i>				
7	g		9	5	12	5
8	A	Lucian, P.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hilary, Bp.	23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Prisca, V.	33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f	Fabian, Bp.	38	18	39	2
21	g	Agnes, Virg.	40	19	41	3
22	A	Vincent, M.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	<i>Conversion of</i>				
26	e	— (S. Paul.	48	23	49	7
27	f		50	24	Exodus 1	8
28	g		Exodus 2	25	3	9
29	A		4	26	5	10
30	b	King Charles	† 6	27	7	11
31	c	— (Mart.	8	28	9	12

† That Exodus 6, is to be read only to Ver. 14.

FEBRUARY

The CALENDAR; with the Table of Lessons.

FEBRUARY hath xxviii Days.
And in every Leap-Year xxix. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Fast.	Exod. 1c	Mark 1	Exod. 11	1 Cor. 13
2	e	<i>Purif. V Mary</i>	—	2	—	14
3	f	Blasius, B&M	—12	3	—13	15
4	g	—	—14	4	—15	16
5	A	Agatha, V.	—16	5	—17	2 Cor. 1
6	b	—	—18	6	—19	2
7	c	—	—20	7	—21	3
8	d	—	—22	8	—23	4
9	e	—	—24	9	—32	5
10	f	—	—33	10	—34	6
11	g	—	Lev. - 18	11	Lev. - 19	7
12	A	—	—20	12	—26	8
13	b	—	Num. 11	13	Num. 12	9
14	c	Valentine, B.	—13	14	—14	10
15	d	—	—16	15	—17	11
16	e	—	—20	16	—21	12
17	f	—	—22	Lu. 1 to 39	—23	13
18	g	—	—24	1. ver. 39	—25	Gal. - 1
19	A	—	—27	2	—30	2
20	b	—	—31	3	—32	3
21	c	—	—35	4	—36	4
22	d	—	Deut. 1	5	Deut. 2	5
23	e	Fast.	—3	6	—4	6
24	f	S. Mattbias, A	—	7	—	Ephes. 1
25	g	—	—5	8	—6	2
26	A	—	—7	9	—8	3
27	b	—	—9	10	—10	4
28	c	—	—11	11	—12	5
29		—	—13	Matth. 7	—14	Rom. 12

MARCH

The CALENDAR ; with the Table of Lessons.

MARCH hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson	2 Lesson.	1 Lesson.	2 Lesson.
	1 d	David, A. B	Deut. 15	Luke 12	Deut. 16	Eph.— 6
	2 e	Chad, Bp.	—17	—13	—18	Phil.— 1
	3 f	—	—19	—14	—20	— 2
	4 g	—	—21	—15	—22	— 3
	5 A	—	—24	—16	—25	— 4
	6 b	—	—26	—17	—27	Col.— 1
	7 c	Perpetua.	—28	—18	—29	— 2
	8 d	—	—30	—19	—31	— 3
	9 e	—	—32	—20	—33	— 4
	10 f	—	—34	—21	Joshua 1	1 Thes. 1
	11 g	—	Josh. 2	—22	— 3	— 2
	12 A	Greg. M. B.	— 4	—23	— 5	— 3
	13 b	—	— 6	—24	— 7	— 4
	14 c	—	— 8	John 1	— 9	— 5
	15 d	—	—10	— 2	—23	2 Thes. 1
	16 e	—	—24	— 3	Judges 1	— 2
	17 f	—	Judges 2	— 4	— 3	— 3
	18 g	Ed. K. Wef.	— 4	— 5	— 5	1 Tim. 1
	19 A	—	— 6	— 6	— 7	— 2, 3
	20 b	—	— 8	— 7	— 9	— 4
14	21 c	Benedict.	—10	— 8	—11	— 5
3	22 d	—	—12	— 9	—13	— 6
	23 e	—	—14	—10	—15	2 Tim. 1
11	24 f	— Fast.	—16	—11	—17	— 2
	25 g	Annunc. of	—	—12	—	— 3
19	26 A	— (V. Mary.	—18	—13	—19	— 4
8	27 b	—	—20	—14	—21	Titus— 1
	28 c	—	Ruth 1	—15	Ruth— 2	— 2, 3
16	29 d	—	— 3	—16	— 4	Philem.
5	30 e	—	1 Sam. 1	—17	1 Sam. 2	Hebr. 1
	31 f	—	— 3	—18	— 4	— 2

☞ The Numbers here prefixed to the several Days, between the Twenty-first Day of *March*, and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years of which they are respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon, points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

APRIL

The CALENDAR; with the Table of Lessons.

APRIL hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g		1 Sam. 5	John - 19	1 Sam. 6	Hebr. 3
2	2	A		7	20	8	4
	3	b	Richard, B.	9	21	10	5
10	4	c	S. Ambrose	11	Acts - 1	12	6
	5	d		13	2	14	7
18	6	e		15	3	16	8
7	7	f		17	4	18	9
	8	g		19	5	20	10
15	9	A		21	6	22	11
4	10	b		23	7	24	12
	11	c		25	8	26	13
12	12	d		27	9	28	James 1
1	13	e		29	10	30	2
	14	f		31	11	2 Sam. 1	3
9	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
17	17	b		6	14	7	1 Pet. 1
6	18	c		8	15	9	2
	19	d	Alphe. A. B.	10	16	11	3
	20	e		12	17	13	4
	21	f		14	18	15	5
	22	g		16	19	17	2 Pet. 1
	23	A	S. George.	18	20	19	2
	24	b		20	21	21	3
	25	c	S. Mark,		22		1 John 1
	26	d	(Evang.	22	23	23	2
	27	e		24	24	1 Kings 1	3
	28	f		1 Kings 2	25	3	4
	29	g		4	26	5	5
30	A			6	27	7	2, 3 John

MAY

The CALENDAR; with the Table of Lessons.

MAY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	S. Philip and	1 Lesson.			Jude —
2	c	(James, Ap.	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d	Invention of	10	Matth. 1	11	2
4	e	— (the Cross.	12	2	13	3
5	f		14	3	15	4
6	g	S. John Port.	16	4	17	5
7	A	(Lat.	18	5	19	6
8	b		20	6	21	7
9	c		22	7	2 Kings 1	8
10	d		2 Kings 2	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Cor. 1
19	f	Dunstan, AB.	20	17	21	2
20	g		22	18	23	3
21	A		24	19	25	4
22	b		Ezra — 1	20	Ezra — 3	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Neh. — 1	8
26	f	Augustin A. B.	Neh. — 2	24	4	9
27	g	Ven. Bede Pr.	5	25	6	10
28	A		8	26	9	11
29	b	K. Charles II.	10	27	13	12
30	c	— (N. & R.	Esther 1	28	Esther 2	13
31	d		3	Mark 1	4	14

JUNE

The CALENDAR; with the Table of Lessons.

JUNE hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Nicomede. -	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f	_____	_____ 7	_____ 3	_____ 8	_____ 16
3	g	_____	_____ 9	_____ 4	Job - 1	2 Cor. 1
4	A	_____	Job - 2	_____ 5	_____ 3	_____ 2
5	b	Boniface, Bp.	_____ 4	_____ 6	_____ 5	_____ 3
6	c	_____	_____ 6	_____ 7	_____ 7	_____ 4
7	d	_____	_____ 8	_____ 8	_____ 9	_____ 5
8	e	_____	_____ 10	_____ 9	_____ 11	_____ 6
9	f	_____	_____ 12	_____ 10	_____ 13	_____ 7
10	g	_____	_____ 14	_____ 11	_____ 15	_____ 8
11	A	S. Barnabas,	_____	_____	_____	_____
12	b	(A. & M.	_____ 16	_____ 12	17, 18	_____ 9
13	c	_____	_____ 19	_____ 13	_____ 20	_____ 10
14	d	_____	_____ 21	_____ 14	_____ 22	_____ 11
15	e	_____	_____ 23	_____ 15	24, 25	_____ 12
16	f	_____	26, 27	_____ 16	_____ 28	_____ 13
17	g	S. Alban, M.	_____ 29	Luke 1	_____ 30	Galat. 1
18	A	_____	_____ 31	_____ 2	_____ 32	_____ 2
19	b	_____	_____ 33	_____ 3	_____ 34	_____ 3
20	c	Tr. of K. Edw.	_____ 35	_____ 4	_____ 36	_____ 4
21	d	(of West Sax.	_____ 37	_____ 5	_____ 38	_____ 5
22	e	_____	_____ 39	_____ 6	_____ 40	_____ 6
23	f	_____ Fast.	_____ 41	_____ 7	_____ 42	Ephes. 1
24	g	S. John Bapt.	_____	_____	_____	_____
25	A	_____	Prov. 1	_____ 8	Prov. 2	_____ 2
26	b	_____	_____ 3	_____ 9	_____ 4	_____ 3
27	c	_____	_____ 5	_____ 10	_____ 6	_____ 4
28	d	_____ Fast.	_____ 7	_____ 11	_____ 8	_____ 5
29	e	S. Peter, Ap.	_____	_____	_____	_____
30	f	_____	_____ 9	_____ 12	_____ 10	_____ 6

JULY

The CALENDAR; with the Table of Lessons.

JULY hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visit. of Mary	13	14	14	2
3	b		15	15	16	3
4	c	Tran. Mart. B.	17	16	18	4
5	d		19	17	20	Col. — 1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Thes. 1
10	b		29	22	31	2
11	c		Ecclef. 1	23	Ecclef. 2	3
12	d		3	24	4	4
13	e		5	John — 1	6	5
14	f		7	2	8	2 Thes. 1
15	g	Swithun, Bp.	9	3	10	2
16	A		11	4	12	3
17	b		Jer. — 1	5	Jer. — 2	1 Tim. 1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Margaret, V.	7	8	8	5
21	f		9	9	10	6
22	g	Mary Magd.	11	10	12	2 Tim. 1
23	A		13	11	14	2
24	b	Fast.	15	12	16	3
25	c	S. James, Ap.	—	13	—	4
26	d	S. Anne. —	17	14	18	Titus 1
27	e		19	15	20	2, 3
28	f		21	16	22	Philem.
29	g		23	17	24	Hebr. 1
30	A		25	18	26	2
31	b		27	19	28	3

AUGUST

The CALENDAR; with the Table of Lessons.

AUGUST hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Lammas Day	Jer.— 29	John 20	Jer.— 30	Hebr.— 4
2	d	—	— 31	— 21	— 32	— 5
3	e	—	— 33	Acts — 1	— 34	— 6
4	f	—	— 35	— 2	— 36	— 7
5	g	—	— 37	— 3	— 38	— 8
6	A	Transfigurat.	— 39	— 4	— 40	— 9
7	b	Name of Jesus	— 41	— 5	— 42	— 10
8	c	—	— 43	— 6	— 44	— 11
9	d	—	— 45, 46	— 7	— 47	— 12
10	e	S. Laurence.	— 48	— 8	— 49	— 13
11	f	—	— 50	— 9	— 51	James 1
12	g	—	— 52	— 10	Lam.— 1	— 2
13	A	—	Lam.— 2	— 11	— 3	— 3
14	b	—	— 4	— 12	— 5	— 4
15	c	—	Ezek.— 2	— 13	Ezek. 3	— 5
16	d	—	— 6	— 14	— 7	1 Peter 1
17	e	—	— 13	— 15	— 14	— 2
18	f	—	— 18	— 16	— 33	— 3
19	g	—	— 34	— 17	Daniel 1	— 4
20	A	—	Daniel 2	— 18	— 3	— 5
21	b	—	— 4	— 19	— 5	2 Peter 1
22	c	—	— 6	— 20	— 7	— 2
23	d	— Fast.	— 8	— 21	— 9	— 3
24	e	S. Bartholomew	—	— 22	—	1 John 1
25	f	—	— 10	— 23	— 11	— 2
26	g	—	— 12	— 24	Hosea 1	— 3
27	A	—	Hof. 2, 3	— 25	— 4	— 4
28	b	S. Augustin, B	— 5, 6	— 26	— 7	— 5
29	c	S. John be-	— 8	— 27	— 9	2, 3 John
30	d	— (headed.	— 10	— 28	— 11	Jude —
31	e	—	— 12	Matth. 1	— 13	Rom.— 1

SEPTEMBER

The CALENDAR; with the Table of Lessons.

SEPTEMBER hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Giles, Abbot.	Hosea 14	Matth. 2	Joel— 1	Rom. 2
2	g	_____	Joel— 2	_____ 3	_____ 3	_____ 3
3	A	_____	Amos 1	_____ 4	Amos 2	_____ 4
4	b	_____	_____ 3	_____ 5	_____ 4	_____ 5
5	c	_____	_____ 5	_____ 6	_____ 6	_____ 6
6	d	_____	_____ 7	_____ 7	_____ 8	_____ 7
7	e	Enurchus, B.	_____ 9	_____ 8	Obad.—	_____ 8
8	f	Nativity of	Jonah 1	_____ 9	Jon. 2, 3	_____ 9
9	g	—(Vir. Mary.	_____ 4	_____ 10	Micah 1	_____ 10
10	A	_____	Micah 2	_____ 11	_____ 3	_____ 11
11	b	_____	_____ 4	_____ 12	_____ 5	_____ 12
12	c	_____	_____ 6	_____ 13	_____ 7	_____ 13
13	d	_____	Nahum 1	_____ 14	Nahum 2	_____ 14
14	e	Holy Crofs.—	_____ 3	_____ 15	Hab.— 1	_____ 15
15	f	_____	Hab. 2	_____ 16	_____ 3	_____ 16
16	g	_____	Zeph. 1	_____ 17	Zeph. 2	1 Cor. 1
17	A	Lambert, Ep.	_____ 3	_____ 18	Haggai 1	_____ 2
18	b	_____	Haggai 2	_____ 19	Zech. 1	_____ 3
19	c	_____	Zec. 2, 3	_____ 20	— 4, 5	_____ 4
20	d	— Fast.	_____ 6	_____ 21	_____ 7	_____ 5
21	e	S. Matthew.—	_____	_____ 22	_____	_____ 6
22	f	_____	_____ 8	_____ 23	_____ 9	_____ 7
23	g	_____	_____ 10	_____ 24	_____ 11	_____ 8
24	A	_____	_____ 12	_____ 25	_____ 13	_____ 9
25	b	_____	_____ 14	_____ 26	Mal.— 1	_____ 10
26	c	S. Cyprian.—	Mal.— 2	_____ 27	_____ 3	_____ 11
27	d	_____	_____ 4	_____ 28	Tobit 1	_____ 12
28	e	_____	Tobit 2	Mark 1	_____ 3	_____ 13
29	f	S. Michael.—	_____	_____ 2	_____	_____ 14
30	g	S. Jerom, Pr.	_____ 4	_____ 3	_____ 6	_____ 15

OCTOBER

The CALENDAR ; with the Table of Lessons.

OCTOBER hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Remigius, Bp	Tob.—7	Mark—4	Tob.—8	1 Cor. 16
2	b	_____	_____9	_____5	_____10	2 Cor. 1
3	c	_____	_____11	_____6	_____12	_____2
4	d	_____	_____13	_____7	_____14	_____3
5	e	_____	Judith 1	_____8	Judith 2	_____4
6	f	Faith, V.&M.	_____3	_____9	_____4	_____5
7	g	_____	_____5	_____10	_____6	_____6
8	A	_____	_____7	_____11	_____8	_____7
9	b	S. Denys, Bp.	_____9	_____12	_____10	_____8
10	c	_____	_____11	_____13	_____12	_____9
11	d	_____	_____13	_____14	_____14	_____10
12	e	_____	_____15	_____15	_____16	_____11
13	f	Transl. of K.	Wisd. 1	_____16	Wisd.—2	_____12
14	g	—(Edw. Conf.	_____3	Lu. 1 to 39	_____4	_____13
15	A	_____	_____5	1. ver. 39	_____6	Gal. —1
16	b	_____	_____7	_____2	_____8	_____2
17	c	Etheldreda. —	_____9	_____3	_____10	_____3
18	d	S. Luke, Evan.	_____	_____4	_____	_____4
19	e	_____	_____11	_____5	_____12	_____5
20	f	_____	_____13	_____6	_____14	_____6
21	g	_____	_____15	_____7	_____16	Ephes. 1
22	A	_____	_____17	_____8	_____18	_____2
23	b	_____	_____19	_____9	Ecclus. 1	_____3
24	c	_____	Ecclus. 2	_____10	_____3	_____4
25	d	Crispin, Mar.	_____4	_____11	_____5	_____5
26	e	_____	_____6	_____12	_____7	_____6
27	f	_____ Fast.	_____8	_____13	_____9	Phil.—1
28	g	S. Simon and	_____	_____14	_____	_____2
29	A	_____ (Jude.	_____10	_____15	_____11	_____3
30	b	_____	_____12	_____16	_____13	_____4
31	c	_____ Fast.	_____14	_____17	_____15	Col. —1

NOVEMBER

The CALENDAR ; with the Table of Lessons.

NOVEMBER hath xxx. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	<i>All Saints. —</i>	—	—	—	—
2	e	—	Ecclus 16	Luke 18	Ecclus 17	Coloff. 2
3	f	—	— 18	— 19	— 19	— 3
4	g	—	— 20	— 20	— 21	— 4
5	A	<i>Papists Conspir.</i>	— 22	— 21	— 23	1 Thes. 1
6	b	Leonard, Con.	— 24	— 22	* 25	— 2
7	c	—	— 27	— 23	— 28	— 3
8	d	—	— 29	— 24	† 30	— 4
9	e	—	— 31	John — 1	— 32	— 5
10	f	—	— 33	— 2	— 34	2 Thes. 1
11	g	S. Martin, Bp.	— 35	— 3	— 36	— 2
12	A	—	— 37	— 4	— 38	— 3
13	b	Britius, Bp. —	— 39	— 5	— 40	1 Tim. 1
14	c	—	— 41	— 6	— 42	— 2, 3
15	d	Machutus, B.	— 43	— 7	— 44	— 4
16	e	—	— 45	— 8	† 46	— 5
17	f	Hugh, Bp. —	— 47	— 9	— 48	— 6
18	g	—	— 49	— 10	— 50	2 Tim. 1
19	A	—	— 51	— 11	Baruch 1	— 2
20	b	Edm. K. & M.	Baruch 2	— 12	— 3	— 3
21	c	—	— 4	— 13	— 5	— 4
22	d	Cecilia V & M.	— 6	— 14	Hist. Su.	Titus 1
23	e	S. Clement.	Bel. & D.	— 15	Isaiah 1	— 2, 3
24	f	—	Isaiah — 2	— 16	— 3	Philem.
25	g	Catherine, V.	— 4	— 17	— 5	Hebr. 1
26	A	—	— 6	— 18	— 7	— 2
27	b	—	— 8	— 19	— 9	— 3
28	c	—	— 10	— 20	— 11	— 4
29	d	— Fast.	— 12	— 21	— 13	— 5
30	e	S. Andrew. —	—	Aets 1	—	— 6

Note that * Ecclus 25. is to be read only to ver. 13. and † Ecclus 30. only to ver. 18. and ‡ Ecclus 46. only to ver. 20.

DECEMBER

The CALENDAR; with the Table of Lessons.

DECEMBER hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	_____	Isaiah 14	Acts — 2	Isaiah 15	Hebr.— 7
2	g	_____	_____ 16	_____ 3	_____ 17	_____ 8
3	A	_____	_____ 18	_____ 4	_____ 19	_____ 9
4	b	_____	— 20, 21	_____ 5	_____ 22	_____ 10
5	c	_____	_____ 23	_____ 6	_____ 24	_____ 11
6	d	Nicholas, Bp.	_____ 25	7 to v. 30	_____ 26	_____ 12
7	e	_____	_____ 27	7— v. 30	_____ 28	_____ 13
8	f	Conception of	_____ 29	_____ 8	_____ 30	James— 1
9	g	— (V. Mary.	_____ 31	_____ 9	_____ 32	_____ 2
10	A	_____	_____ 33	_____ 10	_____ 34	_____ 3
11	b	_____	_____ 35	_____ 11	_____ 36	_____ 4
12	c	_____	_____ 37	_____ 12	_____ 38	_____ 5
13	d	Lucy, V. & M.	_____ 39	_____ 13	_____ 40	1 Pet.— 1
14	e	_____	_____ 41	_____ 14	_____ 42	_____ 2
15	f	_____	_____ 43	_____ 15	_____ 44	_____ 3
16	g	O Sapientia.	_____ 45	_____ 16	_____ 46	_____ 4
17	A	_____	_____ 47	_____ 17	_____ 48	_____ 5
18	b	_____	_____ 49	_____ 18	_____ 50	2 Pet.— 1
19	c	_____	_____ 51	_____ 19	_____ 52	_____ 2
20	d	_____ Fast.	_____ 53	_____ 20	_____ 54	_____ 3
21	e	S Thomas, Ap.	_____	_____ 21	_____	1 John 1
22	f	_____	_____ 55	_____ 22	_____ 56	_____ 2
23	g	_____	_____ 57	_____ 23	_____ 58	_____ 3
24	A	_____ Fast.	_____ 59	_____ 24	_____ 60	_____ 4
25	b	Christmas Day.	_____	_____	_____	_____
26	c	S. Stephen, M.	_____	_____	_____	_____
27	d	S. John, Ap.	_____	_____	_____	_____
28	e	Innocents-Day	_____	_____ 25	_____	_____ 5
29	f	_____	_____ 61	_____ 26	_____ 62	2 John.—
30	g	_____	_____ 63	_____ 27	_____ 64	3 John.—
31	A	Silvester, Bp.	_____ 65	_____ 28	_____ 66	Jude.—

TABLES

T A B L E S and R U L E S for the Moveable and Immoveable Feasts ; together with the Days of Fasting or Abstinence, through the whole Year.

R U L E S to know when the Moveable Feasts and Holy-days begin.

E After-day, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of *March* ; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is	{	Nine	} Weeks before <i>Easter</i> .
<i>Sexagesima</i>			Eight	
<i>Quinquagesima</i>			Seven	
<i>Quadragesima</i>			Six	
<i>Rogation-Sunday</i>	} is	{	Five Weeks	} after <i>Easter</i> .
<i>Ascension-day</i>			Forty Days	
<i>Whit-Sunday</i>			Seven Weeks	
<i>Trinity-Sunday</i>			Eight Weeks	

A T A B L E of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year.

The Days of
the Feasts of

The Circumcision of our Lord **JESUS CHRIST.**

The Epiphany.

The Conversion of *S. Paul*.

The Purification of the Blessed Virgin.

S. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

S. Mark the Evangelist.

S. Philip and *S. James* the Apostles.

The Ascension of our Lord **JESUS CHRIST.**

S. Barnabas.

The Nativity of *S. John Baptist*.

S. Peter the Apostle.

S. James the Apostle.

S. Bartholomew the Apostle.

S. Matthew the Apostle.

S. Michael and all Angels.

S. Luke the Evangelist.

S. Simon and *S. Jude* the Apostles.

All Saints.

S. Andrew the Apostle.

S. Thomas the Apostle.

The Nativity of our Lord.

S. Stephen the Martyr.

S. John the Evangelist.

The Holy Innocents.

Monday and *Tuesday* in *Easter-week*.

Monday and *Tuesday* in *Whitsun-week*.

A TABLE of the Vigils, Feasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before	The Nativity of our Lord JESUS CHRIST.
	The Purification of the Blessed Virgin Mary.
	The Annunciation of the Blessed Virgin.
	Easter-day.
	Ascension-day.
	Pentecost.
	S. Matthias.
	S. John Baptist.
	S. Peter.
	S. James.
	S. Bartholomew.
	S. Matthew.
	S. Simon and S. Jude.
	S. Andrew.
	S. Thomas.
	All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday, after

{	1. The First Sunday in Lent. 2. The Feast of Pentecost. 3. September 14. 4. December 13.
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- III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy-Thursdai, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn Days for which particular Services are appointed.

- | | |
|--|--|
| I. The Fifth Day of November, being the Day kept in memory of the Papists Conspiracy. | III. The Twenty-ninth Day of May, being the Day kept in memory of the Birth and Return of King Charles II. |
| II. The Thirtieth Day of January, being the Day kept in memory of the Martyrdom of King Charles I. | IV. The Twenty-fifth Day of October, being the Day on which his Majesty began his happy Reign. |

A TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Numb.	Days of the Month.	Sunday Letters.
14	March 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	B
	28	C
16	29	D
5	30	E
	31	F
13	April 1	G
2	2	A
	3	B
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	B
	11	C
12	12	D
1	13	E
	14	F
9	15	G
	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday-Letter is Easter-Day. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is Easter-Day.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday-Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY-LETTERS.

Golden Numb.	A	B	C	D	E	F	G
I	Apr. 16	17	18	19	20	14	15
II	Apr. 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	Apr. 16	17	11	12	13	14	15
V	Apr. 2	3	4	5	6	Mar 31	Apr. 1
VI	Apr. 23	24	25	19	20	21	22
VII	Apr. 9	10	11	12	13	14	8
VIII	Apr. 2	3	Mar 28	29	30	31	Apr. 1
IX	Apr. 16	17	18	19	20	21	22
X	Apr. 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	Apr. 16	17	18	19	13	14	15
XIII	Apr. 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	Apr. 16	10	11	12	13	14	15
XVI	Apr. 2	3	4	5	Mar 30	31	Apr. 1
XVII	Apr. 23	24	18	19	20	21	22
XVIII	Apr. 9	10	11	12	13	7	8
XIX	Apr. 2	Mar 27	28	29	30	31	Apr. 1

TO make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which Easter falleth that Year. But Note, That the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Decent, but Collateral.

A TABLE of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

	The Year of our Lord.	Gold. Number.	The Epact.	Sunday-Letter,	Sund. att. Epiph.	Septuagefima Sunday.	The First Day of Lent.	Easter-Day.	Rogation- Sunday.	Ascension-day.	Whit-funday.	Sund. att. Trin.	Advent Sunday.
1752	5												Dec. 3
1753	6	25	G	F	6	Feb. 18	Mar. 7	Apr. 22	May 27	May 31	June 10	23	— 2
1754	7	16	F	E	4	Jan. 10	Feb. 27	— 14	— 19	— 23	— 24	24	— 1
1755	8	17	D	C	2	Jan. 26	— 12	Mar. 30	— 4	— 8	May 18	26	Nov. 30
1756	9	28	DC	B	5	Feb. 15	Mar. 3	Apr. 18	— 23	— 27	June 6	23	— 28
1757	10	9	B	A	4	— 6	Feb. 23	— 10	— 15	— 19	May 29	24	— 27
1758	11	20	A	C	2	Jan. 22	— 8	Mar. 26	Apr. 30	— 4	— 14	27	Dec. 3
1759	12	1	C	B	5	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	24	— 2
1760	13	12	FE	E	3	— 3	— 20	— 6	— 11	— 15	May 25	25	Nov. 30
1761	14	23	D	C	1	Jan. 18	— 4	Mar. 22	Apr. 26	Apr. 30	— 10	27	— 29
1762	15	4	C	B	4	Feb. 7	— 24	Apr. 11	May 16	May 20	— 30	24	— 28
1763	16	15	B	A	3	Jan. 30	— 16	— 3	— 8	— 12	— 22	25	— 27
1764	17	26	AG	6	Feb. 19	Mar. 7	— 22	— 27	— 31	June 10	23	Dec. 2	—
1765	18	7	F	3	Feb. 20	— 7	— 12	— 16	— 21	May 26	25	— 1	—
1766	19	18	E	2	Jan. 26	— 12	Mar. 30	— 4	— 8	— 18	26	Nov. 30	—
1767	1	o	D	5	Feb. 15	Mar. 4	Apr. 19	— 24	— 28	June 7	23	— 29	—
1768	2	11	CB	3	Jan. 31	Feb. 17	— 3	— 8	— 12	May 22	25	— 27	—
1769	3	22	A	2	— 22	— 8	Mar. 26	Apr. 30	— 4	— 14	27	Dec. 3	—
1770	4	3	G	5	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	24	— 2	—
1771	5	14	F	2	Jan. 27	— 13	Mar. 31	— 5	— 9	May 19	26	— 1	—
1772	6	25	ED	5	Feb. 16	Mar. 4	Apr. 19	— 24	— 28	June 7	23	Nov. 29	—
1773	7	6	C	4	— 7	Feb. 24	— 11	— 16	— 20	May 30	24	— 28	—
1774	8	17	B	3	Jan. 30	— 16	— 3	— 8	— 12	— 22	25	— 27	—
1775	9	28	A	5	Feb. 12	Mar. 1	— 16	— 21	— 25	June 4	24	Dec. 3	—
1776	10	9	GF	4	— 4	Feb. 21	— 7	— 12	— 16	May 26	25	— 1	—
1777	11	20	E	2	Jan. 26	— 12	Mar. 30	— 4	— 8	— 18	26	Nov. 30	—
1778	12	1	D	5	Feb. 15	Mar. 4	Apr. 19	— 24	— 28	June 7	23	— 29	—
1779	13	12	C	3	Jan. 31	Feb. 17	— 9	— 13	— 17	May 23	25	— 28	—
1780	14	23	BA	2	— 23	— 9	Mar. 26	Apr. 30	— 4	— 14	27	Dec. 3	—
1781	15	4	G	5	Feb. 11	— 28	Apr. 15	May 20	— 24	June 3	24	— 2	—
1782	16	15	F	2	Jan. 27	— 13	Mar. 31	— 5	— 9	May 19	26	— 1	—
1783	17	26	E	5	Feb. 16	Mar. 5	Apr. 20	— 25	— 29	June 8	23	Nov. 30	—
1784	18	7	DC	4	— 8	Feb. 25	— 11	— 16	— 20	May 30	24	— 28	—
1785	19	18	B	2	Jan. 23	— 9	Mar. 27	— 1	— 5	— 15	26	— 27	—
1786	1	o	A	5	Feb. 12	Mar. 1	Apr. 16	— 21	— 25	June 4	24	Dec. 3	—
1787	2	11	G	4	— 4	Feb. 21	— 8	— 13	— 17	May 27	25	— 2	—
1788	3	22	FE	1	Jan. 20	— 6	Mar. 23	Apr. 27	— 1	— 11	27	Nov. 30	—
1789	4	3	D	4	Feb. 8	— 25	Apr. 12	May 17	— 21	— 31	24	— 29	—
1790	5	14	C	3	Jan. 31	— 17	— 4	— 9	— 13	— 23	25	— 28	—
1791	6	25	B	6	Feb. 20	Mar. 9	— 24	— 29	June 2	June 12	22	— 27	—
1792	7	6	AG	4	— 5	Feb. 22	— 8	— 13	May 17	May 27	25	Dec. 2	—
1793	8	17	F	2	Jan. 27	— 13	Mar. 31	— 5	— 9	— 19	26	— 1	—
1794	9	28	E	5	Feb. 16	Mar. 5	Apr. 20	— 25	— 29	June 8	23	Nov. 30	—
1795	10	9	D	3	— 1	Feb. 18	— 5	— 10	— 14	May 24	25	— 29	—
1796	11	20	CB	2	Jan. 24	— 10	Mar. 27	— 1	— 5	— 15	26	— 27	—
1797	12	1	A	5	Feb. 12	Mar. 1	Apr. 16	— 21	— 25	June 4	24	Dec. 3	—
1798	13	12	G	4	— 4	Feb. 21	— 8	— 13	— 17	May 27	25	— 2	—
1799	14	23	F	1	Jan. 20	— 6	Mar. 24	Apr. 28	— 2	— 12	27	— 1	—
1800	15	4	E	4	Feb. 9	— 26	Apr. 13	May 18	— 22	June 1	24	Nov. 30	—
1801	16	15	D	3	— 1	— 18	— 5	— 10	— 14	May 24	25	— 29	—
1802	17	26	C	5	— 14	Mar. 3	— 18	— 23	— 27	June 6	23	— 28	—
1803	18	7	B	4	— 6	Feb. 23	— 10	— 15	— 19	May 29	24	— 27	—
1804	19	18	AG	3	Jan. 29	— 15	— 1	— 6	— 10	— 20	26	Dec. 2	—

A TABLE of the MOVEABLE FEASTS.
according to the several Days that **EASTER**
can possibly fall upon.

Easter-Day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension-Day.	Whitunday.	Advent-Sunday.	Sundays after Trinity.
Mar. 22	1	Jan. 18	Feb. 1	Apr. 26	Apr. 30	May 10	27	Nov 29
23	1	19	2	27	May 1	11	27	30
24	1	20	3	28	12	12	27	Dec. 1
25	1	21	4	29	13	13	27	2
26	2	22	5	30	14	14	27	3
27	2	23	6	May 1	15	15	26	Nov 27
28	2	24	7	2	16	16	26	28
29	2	25	8	3	17	17	26	29
30	2	26	9	4	18	18	26	Dec. 1
31	2	27	10	5	19	19	26	2
Apr. 1	3	28	11	6	20	20	26	3
2	3	29	12	7	21	21	26	3
3	3	30	13	8	22	22	26	Nov 27
4	3	31	14	9	23	23	26	28
5	4	Feb. 1	15	10	24	24	26	29
6	4	2	16	11	25	25	26	Dec. 1
7	4	3	17	12	26	26	26	2
8	4	4	18	13	27	27	26	3
9	4	5	19	14	28	28	26	Nov 27
10	4	6	20	15	29	29	26	28
11	4	7	21	16	30	30	26	29
12	4	8	22	17	June 1	31	26	Dec. 1
13	4	9	23	18	2	1	26	2
14	4	10	24	19	3	2	26	3
15	5	11	25	20	4	3	26	Nov 27
16	5	12	26	21	5	4	26	28
17	5	13	27	22	6	5	26	29
18	5	14	28	23	7	6	26	Dec. 1
19	5	15	29	24	8	7	26	2
20	5	16	30	25	9	8	26	3
21	5	17	Mar. 1	26	10	9	26	Nov 27
22	6	18	2	27	11	10	26	28
23	6	19	3	28	12	11	26	29
24	6	20	4	29	13	12	26	Dec. 1
25	6	21	5	30	14	13	26	2

Table to find Easter
from the Year 1900
to 2199 inclusive.

Gold. Num.	Days of the Month.	Sund. Leat.
14	March 22	D
3	23	E
	24	F
11	25	G
	26	A
19	27	B
8	28	C
	29	D
16	30	E
5	31	F
	April 1	G
13	2	A
	3	B
2	4	C
10	5	D
	6	E
18	7	F
7	8	G
	9	A
15	10	B
4	11	C
	12	D
12	13	E
1	14	F
	15	G
9	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

Note, That in a Bissextile or Leap-Year, the Number of Sundays after Epiphany will be the same, as if Easter-Day had fallen one Day latter than it really does. And for the same Reason, one Day must in every Leap-Year be added to the Day of the Month given by the Table for Septuagesima-Sunday: And the like must be done for the First Day of Lent, commonly called Ash-Wednesday, unless the Table gives some Day in the Month of March for it; for in that Case the Day given by the Table is the right Day.

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of Easter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding Easter till the Year 1899.

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900	2100	2200	2300	2500	2600	2700
2800			2400			2800
2900	3000	3100	3300	3400	3500	3700
		3200		3600		
3800	3900	4100	4200	4300	4500	4600
	4000			4400		
4700	4900	5000	5100	5300	5400	5500
4800			5200			5600
5700	5800	5900	6100	6200	6300	6500
		6000		6400		
6600	6700	6900	7000	7100	7300	7400
	6800			7200		
7500	7700	7800	7900	8100	8200	8300
7600			8000			8400
8500	&c.					

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter which standeth under that Number at the Top of the Table, is the Sunday-Letter.

TABLE II.

1	2	3	1	2	3
	Years of our Lord.			Years of our Lord.	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	30
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following, look in the second Column of Table II. for the given Year, consisting of entire Hundreds, and note the Number or Cypher which stands against it in the Third Column. Then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your eye side-ways to the Left Hand, and in the 2nd Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Embellite or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

Paschal Full Moon.		Sunday Letters.	The GOLDEN NUMBERS.																		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21		C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22		D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23		E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24		F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25		G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26		A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27		B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28		C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29		D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30		E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31		F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1		G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2		A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3		B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4		C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5		D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6		E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7		F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8		G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9		A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10		B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11		C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12		D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13		E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14		F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15		G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16		A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17		B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17		B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17		B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 18		C	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
April 18		C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.

The ORDER for
M O R N I N G P R A Y E R,
Daily throughout the Year.

¶ *At the Beginning of Morning Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God be-
long mercies and forgivenesses,
though we have rebelled against
him: neither have we obeyed
the voice of the Lord our God,
to walk in his laws which he
set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with
judgment: not in thine anger,
lest thou bring me to nothing.
Jer. x. 24.

Repent ye; for the kingdom
of heaven is at hand. *S. Matth.*
iii. 2.

I will arise, and go to my fa-
ther, and will say unto him,
father, I have sinned against
Heaven and before thee, and am
no more worthy to be called thy
son. *S. Luke xv. 18, 19.*

Enter not into judgment with
thy servant, O Lord; for in thy
sight shall no man living be jus-
tified. *Psal. cxliiii. 2.*

If we say that we have no sin,
we deceive ourselves, and the
truth is not in us: But if we con-
fess our sins, he is faithful and
just to forgive us our sins, and
to cleanse us from all unrighte-
ousness. *1 S. John i. 8, 9.*

DEarly beloved brethren, the
Scripture moveth us, in
sundry places, to acknowledge
and confess our manifold sins
and wickedness, and that we
should not dissemble nor cloke
them before the face of Almight-
y God, our heavenly Father;
but confess them with an hum-
ble, lowly, penitent, and obe-
dient heart; to the end that we
may obtain forgiveness of the
same, by his infinite goodness
and mercy. And although we
ought at all times humbly to ac-
knowledge our sins before God,
yet ought we most chiefly so to
do, when we assemble and meet
together to render thanks for

M O R N I N G P R A Y E R.

the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.*

A Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may

turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the End of all other Prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer with an audible Voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

O UR Father which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespases, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*
O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us;

Ans. O Lord, make haste to help us.

MORNING PRAYER.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following : except on Easter-day, upon which another Anthem is appointed ; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino Psal. xcvi.

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker ;

For he is the Lord our God : and we are the people of his pasture and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swore in my wrath : that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall follow the Psalms, in order as they are appointed. And at the End of every Psalm throughout the Year, and likewise at the End of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son : and the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly, with an audible voice, the First Lesson taken out of the Old Testament, as is appointed in the Calendar (except there be proper Lessons assigned for that Day :) he that readeth, so standing, and turning himself; as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum laudamus, daily throughout the year.*

¶ *Note, that before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.*

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

M O R N I N G

P R A Y E R.

To thee all Angels cry aloud :
the Heavens, and all the powers
therein.

To thee Cherubin and Sera-
phin : continually do cry,

Holy, holy, holy : Lord God
of Sabaoth ;

Heaven and Earth are full of
the Majesty : of thy Glory.

The glorious company of the
Apostles : praise thee.

The goodly fellowship of the
Prophets : praise thee.

The noble army of Martyrs :
praise thee.

The Holy Church throughout
all the world : doth acknow-
ledge thee ;

The Father : of an infinite
Majesty ;

Thine honourable, true : and
only Son ;

Also the Holy Ghost : the
Comforter.

Thou art the King of glory :
O Christ ;

Thou art the everlasting Son :
of the Father.

When thou tookest upon thee
to deliver man : thou didst not
abhor the Virgin's womb.

When thou hadst overcome
the sharpness of death : thou
didst open the kingdom of
Heaven to all believers.

Thou fittest at the right hand
of God : in the glory of the
Father.

We believe that thou shalt
come : to be our Judge.

We therefore pray thee, help
thy servants : whom thou hast
redeemed with thy precious
blood.

Make them to be numbered
with thy Saints : in glory ever-
lasting.

O Lord, save thy people : and
bless thine heritage.

Govern them : and lift them
up for ever.

Day by day : we magnify
thee ;

And we worship thy name :
ever, world without end.

Vouchsafe, O Lord : to keep
us this day without sin.

O Lord, have mercy upon us :
have mercy upon us.

O Lord, let thy mercy light-
en upon us : as our trust is in
thee.

O Lord, in thee have I trusted :
let me never be confounded.

¶ *Or this Canticle.* Benedicite,
omnia opera Domini.

O All ye Works of the Lord,
bless ye the Lord : praise
him, and magnify him for ever.

O ye Angels of the Lord,
bless ye the Lord : praise him,
and magnify him for ever.

O ye Heavens, bless ye the
Lord : praise him, and magnify
him for ever.

O ye Waters, that be above
the Firmament, bless ye the
Lord : praise him, and magnify
him for ever.

O all ye Powers of the Lord,
bless ye the Lord : praise him,
and magnify him for ever.

O ye Sun and Moon, bless ye
the Lord : praise him, and
magnify him for ever.

O ye Stars of Heaven, bless
ye the Lord : praise him, and
magnify him for ever.

O ye Showers and Dew, bless
ye the Lord : praise him, and
magnify him for ever.

O ye Winds of God, bless
ye the Lord : praise him, and
magnify him for ever.

O ye Fire, and Heat, bless
ye the Lord : praise him, and
magnify him for ever.

O ye Winter, and Summer,
bless ye the Lord : praise him,
and magnify him for ever.

O ye

MORNING PRAYER.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost, and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice, and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darknes, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits, and Souls of the righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament : and after that the Hymn following : except when that shall happen to be read in the Chapter for the Day, or, for the Gospel on St. John Baptist's Day.

Benedictus. S. Luke i. 68.

Bless'd be the Lord God of Israel : for he hath visited and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

MORNING PRAYER.

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Dayspring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end !. Amen.

¶ *Or this Psalm.*

Jubilate Deo. Psalm c.

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise ; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles Creed by the Minister and the People, standing. Except on'y such Days as the Creed of Saint Athanasius is appointed to be read.*

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell ; The third day he arose again from the dead ; He ascended into Heaven, And sitteth on the right hand of God, the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholick Church ; the Communion of Saints ; The Forgiveness of Sins ; The Resurrection of the Body, And the Life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud Voice,*

The Lord be with you :

Answe. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud Voice.*

O UR Father, which art in Heaven, Hallowed be thy Name, Thy Kingdom come ; Thy Will be done in Earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive

MORNING PRAYER.

give them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest, standing up, shall say,*

O Lord, shew thy mercy upon us;

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Ans. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer, throughout all the Year, as followeth, all kneeling.*

¶ *The second Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy de-

fence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ *The third Collect, for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin: neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ *In Chaires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain

EVENING PRAYER.

tain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CHARLOTTE, his Royal Highness George Prince of Wales, and all the Royal Family; endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy grace; and, that

they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A prayer of S. Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for EVENING PRAYER, Daily throughout the Year.

¶ *At the Beginning of Evening Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

Rend your heart, and not your garments, and turn unto the

EVENING PRAYER.

the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24.

Repent ye; for the kingdom of heaven is at hand. *S. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. *S. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the

same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

ALmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there in no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

EVENING PRAYER.

¶ *The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling and repeating it with him.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips,

Answer. And our mouth shall shew forth thy praise.

Priest. O God make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

Magnificat. S. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He,

EVENING PRAYER.

He, remembering his mercy, hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

Cantate Domino. Psal. xcvi.

O Sing unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Then a Lesson of the New Testament, as it is appointed : And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.*

Nunc dimittis. S. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles ; and to be the glory of thy people Israel.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Then*

EVENING PRAYER.

¶ *Then shall be said or sung the Apostles Creed by the Minister and the People, standing.*

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell ; The third day he rose again from the dead ; He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the Holy Catholick Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body ; And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud Voice.*

The Lord be with you.

Answ. And with thy spirit.

¶ *Minist.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud Voice.*

OUR Father which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then the Priest, standing up, shall say,*

O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Priest. O Lord, save the King.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And blefs thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day ; the second for Peace, the third for Aid against all Perils, as hereafter followeth : Which two last Collects shall be daily said at Evening Prayer, without Alteration.*

¶ *The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ *The*

EVENING PRAYER.

¶ *The third Collect, for Aid against all Perils.*

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *In Choirs and Places where they sing, here followeth the Anthem.*

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold our most gracious Sovereign Lord King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *CHARLOTTE*, his Royal Highness *George* Prince of *Wales*, and all the

Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer of St. Chrysostom.*

Almighty God, who hast given us grace, at this time, with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

The Creed of Saint Athanasius.

¶ *Upon these Feasts ; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and People standing.*

Quicumque vult.

Who soever will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the glory equal, the Majesty co-eternal.

Such as the Fathers is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal ;

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty ;

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God ;

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord ;

And yet not three Lords : but one Lord ;

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none ; neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

The Litany.

So that in all things, as is aforesaid: the Unity in Trinity and the Trinity in Unity, is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who, although he be God and Man: yet he is not two, but one Christ.

One; not by conversion of the Godhead into flesh: but

by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one Man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Here followeth the *LITANY*, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other Times, when it shall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the

world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy

O holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy : from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Bap-

tism, Fasting, and Temptation,
Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *GEORGE*, our most gracious King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have assistance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Charlotte*, his Royal Highness *George* Prince of Wales, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge, and understanding of thy Word: and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the nobility with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive

give us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the People with him, say the Lord's Prayer.*

O UR Father which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desire of such as be sorrow-

ful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us : and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed ; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our Fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Ans. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ. Priest.

P R A Y E R S.

Priest. O Lord, let thy mercy
be shewed upon us ;
Answer. As we do put our
trust in thee.

¶ Let us pray.

WE humbly beseech thee,
O Father, mercifully to
look upon our infirmities ; and
for the glory of thy Name, turn
from us all those evils that we
most righteously have deserv-
ed ; and grant that in all our
troubles we may put our whole
trust and confidence in thy
mercy, and evermore serve thee
in holiness and pureness of liv-
ing, to thy honour and glory,
through our only Mediator
and Advocate, Jesus Christ our
Lord. *Amen.*

¶ *A prayer of S. Chrysostom.*

Almighty God, who hast
given us grace at this
time with one accord to make
our common supplications un-
to thee, and dost promise that
when two or three are gathered
together in thy Name, thou
wilt grant their requests ; Fulfil
now, O Lord, the desires and
petitions of thy servants, as may
be most expedient for them :
granting us in this world know-
ledge of thy truth, and in the
world to come life everlasting
Amen.

2 Cor. xiii. 14.

THE grace of our Lord Je-
sus Christ, and the love of
God, and the fellowship of the
Holy Ghost, be with us all
evermore. *Amen.*

Here endeth the LITANY.

P R A Y E R S and THANKSGIVINGS upon
*several Occasions, to be used before the two final Prayers of
the Litany, or of Morning and Evening Prayer.*

P R A Y E R S.

¶ *For Rain.*

O God, heavenly Father, who
by thy Son Jesus Christ hast
promised to all them that seek
thy kingdom and the righteous-
ness thereof, all things necessa-
ry to their bodily sustenance ;
Send us, we beseech thee, in
this our necessity, such mode-
rate rain and showers, that we
may receive the fruits of the
earth to our comfort, and to
thy honour, through Jesus
Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who
for the sin of man didst

once drown all the world, ex-
cept eight persons, and af-
terwards of thy great mercy
didst promise never to destroy
it so again ; We humbly be-
seech thee, that although we
for our iniquities have wor-
thily deserved a plague of rain
and waters, yet upon our true
repentance, thou wilt send us
such weather, as that we may
receive the fruits of the earth
in due season, and learn both
by thy punishment to amend
our lives, and for thy clemen-
cy to give thee praise and glo-
ry, through Jesus Christ our
Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply: Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their

malice and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any Common Plague or Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David didst slay with the plague of pestilence threescore and ten thousand; and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into holy Orders.*

A Almighty God, our heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely makes choice of fit persons to serve in the sacred ministry of thy Church. And

P R A Y E R S.

to those which shall be ordained to any holy function, give thy grace and heavenly benediction ; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

A Lmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church ; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled : That thou

wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms ; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church ; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body,

** This to be said when any desire the Prayers of the Congregation.*

or estate ; [** especially those for whom our Prayers are desired.*] that it may please thee, to comfort and relieve them accord-

PRAYERS.

ing to their several necessities ; giving them patience under their sufferings, and a happy issue out of all their afflictions : and this we beg for Jesus Christ his sake. *Amen.*

THANKSGIVINGS.

¶ *A General thanksgiving.*

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men ;

[* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]
 * This to be said when any that have been prayed for desire to return praise.

We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord ; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may

bring forth fruit for the use of man ; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us, thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather ; we praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty ; We give thee humble thanks for this thy special bounty ; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For*

THANKSGIVINGS.

¶ *For Peace, and Deliverance from our enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers where-with we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at Home.*

O Eternal God, our heavenly Father, who alone makest men to be of one mind in an house, and stillest the outrage of a violent and unruly people ; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us ; most humbly beseeching thee, to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation ; and now in the midst of judgment remembering mercy hast redeemed our souls from the jaws of death ; We offer unto thy Fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee ; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this :*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart : Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been fore afflicted, and to restore the voice of joy and health into our dwellings ; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

THE
COLLECTS, EPISTLES, and GOSPELS,
To be used throughout the Year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day with the other Collects in Advent, until Christmas-Eve.*

The Epistle. Rom. 13. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of sleep: for now is our sal-

vation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their

The second Sunday in Advent.

their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer: but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to

Christ Jesus: that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive you one another, as Christ also received us, to the glory of God. Now, I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name; and again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea, and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the

The third and fourth Sundays in Advent.

trees ; when they now shoot forth, ye see and know of your ownelves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled ; heaven and earth shall pass away ; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just ; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment : yea, I judge not mine ownself. For I know nothing by myself, yet am I not hereby justified : but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will

make manifest the counsels of the hearts ; and then shall every man have praise of God.

The Gospel. St. Matth. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go, and shew John again those things which you do hear and see : The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us ; that whereas, thro' our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of
thy

Christmas-day.

thy Son our Lord; to whom with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

REJOICE in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

THIS is the record of John when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not: Art thou that prophet? And he answered, No. Then said they unto him, who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord: as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whose shoes latchet I am not

worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption: and grace may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebr. 1. 11.

GOD, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? and again, when

Saint Stephen's Day.

he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness, is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John i. i.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world. He was in the world,

and the world was made by him; and the world knew him not. He came unto his own, and his own received him not: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New year's Eve.*

For the Epistle. Acts 7. 55.

STephen being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened,

Saint John the Evangelist's Day.

opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets, and wise-men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

*Saint John the Evangelist's Day.
The Collect.*

Merciful Lord we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: (for the life was manifested, and we have seen it and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth: But if we walk in the light; as he is in the light; we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us

The Innocents Day.

us our sins, and to cleanse us from all unrighteousness. If we say, that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. S. John 21. 19.

Jesus saith unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Matth. 2. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent

Sunday after Christmas, and the Circumcision of Christ.

sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama, was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son

into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son then an heir of God, through Christ.

The Gospel. S. Matth. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together,) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willingly to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord, by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born Son: And he called his Name JESUS.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Cir-

The Epiphany.

Circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which

is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery, (as I wrote afore

The first Sunday after the Epiphany.

in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests

and scribes of the people together, he demanded of them, Where Christ should be born. And they said unto him, In Bethlehem of Judea, for thus it is written by the Prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy: And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee, mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and

The second Sunday after the Epiphany.

and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. - But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days

they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

*The second Sunday after the Epiphany.
The Collect.*

A Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of my people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with

The third Sunday after the Epiphany.

with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it

was; (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine, until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHEN he was come down from the mountain great multitudes followed him. And behold, there came a leper and

wor-

The fourth Sunday after the Epiphany.

worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; Be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

LET every soul be subject unto the higher powers: For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The

The fifth Sunday after the Epiphany.

The Gospel. S. Matth. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him: And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and

when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee, to keep thy church and household continually in thy true religion; that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you; so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. S. Matth. 13. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came

The sixth Sunday after the Epiphany.

came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while he gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1. S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore

the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers: believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles

Septuagesima Sunday.

eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee, favourably to hear the prayers of thy people; that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end, *Amen.*

The Epistle. 1 Cor. 9. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest

that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden

Sexagesima Sunday.

burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny: Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seeest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. II. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, where-soever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I; are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered ship-

wrack; a night and a day I have been in the deep: in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not.

The Gospel. S. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries

Quinquagesima Sunday.

of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this : The seed is the word of God : Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy : and these have no root ; which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth ; Send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace, and of all virtues ; without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy,

and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child ; but when I became a man, I put away childish things. For now we see through a glass darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be

accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passed by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him glorifying God: and all the people when they saw it, gave praise unto God.

The first Day of Lent, commonly called Asb-Wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts,

that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every Day in Lent, after the Collect appointed for the day.*

For the Epistle. Joel 2. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear

The first Sunday in Lent.

appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation, have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in

all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost; by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

THEN was Jesus led up of the spirit into the wilderness; to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written
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And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh: but he of the free-woman, was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as

then, he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a litle. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes,

The fifth Sunday in Lent.

fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 9. 11.

CHRIST, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands: that is to say not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats; and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new

testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years

The Sunday next before Easter.

years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

A Lmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LET this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he

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answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou no thing to do with that just man : for I have suffered many things this day in a dream, because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? but they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of

the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall ; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there : and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him ; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself : if thou be the Son of God, come down from the cross.

Monday before Easter.

Likewise also the chief priests mocking him with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. 63. 1.

WHAT is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them,

them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer. Thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear? return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

After two days was the feast of the passover and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; Why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying: Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his

disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him: and wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, Is it one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man, if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit

of the vine until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, if I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter, and James and John and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, Sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned,

turned, he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners: rise up, let us go: lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him; And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the pa-

lace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? and they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I

Tuesday before Easter.

what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold

all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy:) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him, whom ye call the King of the Jews? and they cried out again, Crucify him. Then Pilate said unto

unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed; and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that

destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama, sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Hebr. 9. 16.

WHere a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without

Thursday before Easter.

spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the

cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him; and when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. ix. 17.

IN this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together there-
fore

Thursday before Easter.

fore into one place, this is not to eat the Lord's supper; For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye no houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And

if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words: but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him; and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together.

gether : for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him ; No, nor yet Herod : for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas : who for a certain sedition made in the city, and for murder, was cast into prison. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go. And they were instant, with loud voices, requiring that he might be crucified : and the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him

a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ? And there was also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors ; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them ; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding ; and the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ;

G O O D - F R I D A Y .

justly ; for we receive the due reward of our deeds ; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was darkness over all the earth, until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

G O O D - F R I D A Y .

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified ; Receive our supplications and prayers

which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live ; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebr. 10. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect ; for then would they not have ceased to be offered ? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins : Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared

G O O D - F R I D A Y .

me : In burnt-offerings and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law : Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God : from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified : whereof the Holy Ghost also is a witness to us. For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them : and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh ; and having an high Priest over the house of God ; let us draw near with a true heart, in full assur-

ance of faith : having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering : for he is faithful that promised : and let us consider one another to provoke unto love, and to good works ; not forsaking the assembling of ourselves together, as the manner of some is : but exhorting one another : and so much the more, as ye see the day approaching.

The Gospel. S. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews : and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him. The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment-hall, and saith unto Jesus, Whence art thou ? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou

thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: Whosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin,

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said it is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that

Monday in Easter-week.

They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he stooped down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-Week.

The Collect.

Almighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of per-

sons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes

Tuesday in Easter-week.

eyes were holden, that they should not know him. And he said unto them, What manner of communications are these, that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things that are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have

gone further: but they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

A Almighty God, who through thy only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you searcheth God, to you is the word of this salvation sent. For they that

dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him: And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore lest that come

upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins, should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first and second Sundays after Easter.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose-soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may alway most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an ex-

The third Sunday after Easter.

ample, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree: that we being dead to sin, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's

religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness: but as the servants of God. Honour all men; love the brotherhood; fear God; honour the king.

The Gospel. S. John 16. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again a little while and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous

The fourth and fifth Sundays after Easter.

frowns to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise: that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us, with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the

wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy

The Ascension-day.

thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, That I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed

that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: To whom also he shewed himself alive after his passion by many

Sunday after Ascension-day.

many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power: But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

JESUS appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he

was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 S. Pct. 4. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the

W H I T - S U N D A Y .

gift, even so minister the same one to another, as good stewards of the manifold grace of God : If any man speak, let him speak as the oracles of God : if any man minister, let him do it as of the ability which God giveth ; that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever. Amen.

The Gospel S. John 15. 26. and part of the 16th Chapter.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me ; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

W H I T - S U N D A Y .

The Collect.

GOD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place : And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans ? And how hear we every man in our own tongue wherein we were born ? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

JESUS said unto his disciples, If ye love me, keep my commandments : And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the world cannot receive ; because

because it ſeeth him not, neither knoweth him : but ye know him : for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs ; I will come to you. Yet a little while, and the world ſeeth me no more ; but ye ſee me : becauſe I live, ye ſhall live alſo. At that day ye ſhall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world ? Jeſus answered and ſaid unto him, If a man love me, he will keep my words : and my father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings : and the word which ye hear, is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid I go unto the Father : for my Father is greater than I. And now I have told you

before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father : and as the Father gave me commandment, even ſo I do.

Monday in Whitſun-week.

The Collect.

GOD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit ; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour ; who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons ; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all ;) that word, I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm which John preached ; How God appointed Jeſus of Nazareth with the Holy Ghoſt, and with power ; who went about doing good, and healing all that were oppreſſed of the devil : for God was with him. And we are witneſſes of all things which he did both in the land of the Jews, and

in Jerusalem : whom they slew and hanged on a tree : Him God raised up the third day, and shewed him openly : not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we ? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned ; but he that believeth not, is condemned already, because he hath not believed in the Name of the

only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light ; neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitfun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour ; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John ; who when they were come down, prayed for them that they might receive the Holy Ghost : For as yet he was fallen upon none of them ; only they were baptized in the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. S. John 10. 1.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way,

the

TRINITY-SUNDAY.

the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice: and a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep; all that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold a throne was set in heaven, and one sat on the throne; and he that sat was to look upon like a jasper and a sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind: and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, who was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down be-

fore him that sat on the throne, and worship him that liveth for ever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. S. John 3. 1.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again: the wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, Verily I say unto thee, We speak that

we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven; even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 4. 7.

Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God

The second Sunday after Trinity.

God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THERE was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and

in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.
The Collect.

O LORD, who never failest to help, and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord.
Amen.

The

The Epistle. 1 S. John 3. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children; let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him? for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were

bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled: For I say unto you, that none of those men which were bidden shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended, and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

ALL of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt

The fourth Sunday after Trinity.

exalt you in due time ; casting all your care upon him ; for he careth for you. Be sober, be vigilant : because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour : whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you : To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders rejoicing : And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it she call-

eth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy ; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal : Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope ; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged ;

judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven : give, and it shall be given unto you : good measure, pressed down, and shakent together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master : but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another ; love as brethren, be pitiful, be courteous : not rendering evil for evil, or railing for railing ; but contrariwise, blessing ; knowing that ye are thereunto called,

that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good ? But and if ye suffer for righteousness sake, happy are ye : and be not afraid of their terror, neither be troubled : but sanctify the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land : and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help

The sixth Sunday after Trinity.

help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord : For he was astonished, and all that were with him, at the draught of the fishes, which they had taken : and so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not

serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come

The seventh and eighth Sundays after Trinity.

come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LORD, of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men; because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed; for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8: 1.

IN those days the multitude being very great, and having nothing to eat. Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples

answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? and they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake: and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

BREthren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children

The ninth Sunday after Trinity.

dren, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

BEWARE of false prophets, which come to you in sheep's cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits; Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

BRETHREN, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink

the same spiritual drink. For they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest

The tenth Sunday after Trinity.

mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, thro' Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give

you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by thy Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. And he went

The eleventh and twelfth Sundays after Trinity.

went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas; then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles: and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that

am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid

The thirteenth Sunday after Trinity.

afraid, and giving us those good things which we are not worthy to ask, but through the merits and meditation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark. 7. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: And looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged

them that they should tell no man: but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service: Grant we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life,

The fourteenth Sunday after Trinity.

life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see: For I tell you that many prophets and kings, have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and

bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity: and that we may obtain that which thou dost promise, make us to love that which thou dost commanded, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

ISay then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past

The fifteenth Sunday after Trinity.

past, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back: and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith had made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that that they may glory in your flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which

The sixteenth Sunday after Trinity.

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: Sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 15.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of

whom the whole Family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. *Amen.*

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour

The seventeenth and eighteenth Sundays after Trinity.

mour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sab-

bath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that

The nineteenth Sunday after Trinity.

that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness, with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye

The twentieth Sunday after Trinity.

kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier? to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God which had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, be-

cause the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

JESUS said, The kingdom of heaven is like unto a certain king which made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy: Goe ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good: and the wed-

The twenty-first Sunday after Trinity.

wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of

faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The twenty-second Sunday after Trinity.

The twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the Gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith un-

to him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So like-

The twenty-third and twenty-fourth Sundays after Trinity.

likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

BRETHREN, be followers together of me, and mark them who walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping; that they are the enemies of the Cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the per-

son of men. Tell us therefore, Whatthinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord, and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you; since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: As

The twenty-fifth Sunday after Trinity.

ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto

them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch: and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, 'The Lord liveth who brought up the children of Israel, out of the land of Egypt; but, The Lord liveth who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries, whither I had driven them; and they shall dwell in their own land.'

The Gospel. S. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we

we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in, to supply so many as are here wanting. And if there be fewer, the Overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith com-

eth by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

The Gospel. S. Matth. 4. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called unto them. And they immediately left the ship, and their father and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who, for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to

believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. S. John 20. 24.

THOMAS one of the twelve called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto

unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing, ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world ; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 9. 1.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus ; and suddenly there shined round about him a light from heaven. And he fell to earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou perse-

cutest : It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth : and when his eyes were opened, he saw no man ; but they led him by the hand and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus : for behold, he prayeth ; and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem : And here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house ; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that

The Purification of Saint Mary.

that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: And he received sight forthwith, and arose, and was baptized. And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred fold, and shall inherit eternal life: But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The

Saint Matthias' Day.

The Gospel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord: as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord; and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was

one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit; filled with wisdom; and the grace of God was upon him.

Saint Matthias' Day.

The Collect.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was number-

The Annunciation of the blessed Virgin Mary.

ed with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen: that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so, Father, for so it seemed good in thy sight.

All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 7. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall be eat, that he may know to refuse the evil, and choose the good.

The

The Gospel. S. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like Children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined

ed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

St. Philip and St. James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 1.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth, is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the

the

Saint Barnabas the Apostle.

the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way, ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life. No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do,

shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should

Saint John Baptist's Day.

should be great dearth throughout all the world : which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants : for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you.

Saint John Baptist's Day.

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance ; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching ; and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah 40. 1.

Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain ; and the glory of the Lord shall be revealed, and all flesh shall see it together ; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth ; because the Spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth ; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength : lift it up, be not afraid ; say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him ; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The

Saint Peter's Day.

The Gōſpel. S. Luke 1. 57.

ELizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hands of all that hate us; to

perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God: whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O Almighty God, who, by thy Son Jesus Christ, didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy Holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 12. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the

Saint James the Apostle.

the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street: and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from

all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias; or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For

Saint Bartholomew the Apostle.

For the Epistle. Acts 11. 17.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten

heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace, truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a mul-

Saint Matthew the Apostle.

a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who, by thy blessed Son, didst call Matthew from the receipt of custom, to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice:

Saint Michael and all Angels.

sice : for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order ; Mercifully grant, that as thy holy Angels alway do thee service in heaven ; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THERE was war in heaven : Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not : neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony : and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea ! for the devil is come down unto you, having great wrath, be-

cause he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven ? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences ! for it must needs be that offences come ; but wo to that man by whom the offence cometh ! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire : And if thine eye offend thee, pluck it out, and cast it from thee ; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones : for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint

Saint Luke, and Saint Simon and Saint Jude.

Saint Luke the Evangelist.

The Collect.

Almighty God, who calledst Luke the physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also, that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also: for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when

All Saints' Day.

when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not

greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God;

God ; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed ; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to

our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts ; and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

JESUS seeing the multitudes, went up into a mountain : and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peace makers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.

Administration of the LORD's SUPPER, OR HOLY COMMUNION.

¶ *SO many as intend to be Partakers of the Holy Communion, shall signify their Names to the Curate at least some Time the Day before.*

¶ *And if any of those be an open and notorious evil Liver, or have done any Wrong to his Neighbours by Word or Deed, so that the Congregation be thereby offended; the Curate having Knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented, and amended his former naughty Life; that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done Wrong; or at least declare himself to be in full Purpose so to do, as soon as he conveniently may.*

¶ *The same Order shall the Curate use with those betwixt whom he perceiveth Malice and Hatred to reign; not suffering them to be Partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at Variance be content to forgive from the Bottom of his Heart all that the other hath trespassed against him, and to make Amends for that he himself hath offended; and the other Party will not be persuaded to a godly Unity, but remain still in his Forwardness and Malice; the Minister in that Case ought to admit the penitent Person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an Account of the same to the Ordinary within fourteen Days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.*

¶ *The Table at the Communion time, having a fair white Linen Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest, standing at the North Side of the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*

OUR Father which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

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¶ *Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS: and the People still kneeling, shall after every Commandment ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth.*

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us; and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but

the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid,

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maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

A Almighty God, whose kingdom is everlasting, and power infinite, Have mercy upon the whole Church; and so rule the heart of thy chosen servant **GEORGE**, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord; who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ Or,

A Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of **GEORGE** thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The Portion of Scripture appointed for the Epistle] is written in the — Chapter of ——— beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the People all standing up) saying, The holy Gospel is written in the --- Chapter of ---- beginning at the ----- Verse. And the Gospel ended shall be sung or said the Creed following, the People still standing as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, who proceedeth from the

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Father and the Son, who, with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ Then the Curate shall declare unto the People what Holy-days, or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the Time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his Discretion.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth. 5. 16.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where

neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *S. Matth. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore him four-fold. *S. Luke. 19. 8.*

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the Word,

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Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr. 6. 10.*

To do good, and to distribute forget not; for with such sacrifices God is well pleased. *Hebr. 13. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 S. Iohn 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power: If thou hast much, give plentifully: If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou

thyself a good reward in the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent Basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

A Almighty and everliving God, who, by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [** to accept* ** If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.* *our alms and oblations, and]* to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord:

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and grant that all they that do confesse thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant *GEORGE* our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the Celebration of the Holy Communion (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following:*

Dearly beloved, on——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such an heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

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The way and means thereto is, First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution, and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you who by this means cannot quiet his own conscience herein, but re-

quireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.

Dearly beloved brethren, on --I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called, without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and al-

lowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready, and, according to mine office, I bid you in the Name of God; I call you in Christ's behalf; I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily: For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did
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humble himself even to the death upon the Crofs, for us miserable finners, who lay in darknefs and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits, which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the Holy Communion.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take his holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly, kneeling upon your knees.

¶ *Then shall this general Confession be made in the Name of all those that are minded to receive the Holy Communion, by one of the Ministers, both he*

and all the people kneeling humbly upon their knees, and saying,

A Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant, that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution:*

A Almighty God, our heavenly Father who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

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COME unto me, all ye that travail, and are heavy laden, and I will refresh you. *S. Matth. 11. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. *S. John 3. 16.*

Hear also what *S. Paul* saith :

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

1 Tim. 1. 15.

Hear also what *St. John* saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins.

1 S. John 2. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee O Lord, † Holy Father, Almighty, Everlasting God.

† *These Words [Holy Father] must be omitted on Trinity-Sunday.*

¶ *Here shall follow the proper Preface, according to the Time, if there be any specially appointed; or else immediately shall follow;*

Therefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and say-

ing, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon Ascension-day, and seven days after.*

THrough thy most dearly beloved Son, Jesus Christ our Lord ; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

¶ *Upon Whit Sunday, and six days after.*

THrough Jesus Christ our Lord ; according to whose most true promise the Holy Ghost

The Communion.

Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the Name of all them that shall receive the Communion, this Prayer following:*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our

own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth:*

Almighty God, our heavenly Father, who, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who, in the
same

The Communion.

same night that he was betray-

(a) Here the Priest is to take the Paten into his hands :

(b) And here to break the bread :

(c) And here to lay his hand upon all the bread :

(d) Here he is to take the cup into his hand :

(e) And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

ed, (a) took bread; and when he had given thanks, (b) he brake it; and gave it to his disciples, saying, Take, eat; (c) this is my Body which is given for you : do this in remembrance of me. Likewise after Supper (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my blood of the New Testament, which is shed for you, and for many, for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like Manner (if any be present) and after that to the People also in order, into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul

unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ After shall be said as followeth:

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ; and through faith

in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this,*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ: and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may

continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord: to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung:*

Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

The Communion.

¶ *Collects to be said after the Offertory, when there is no Communion, every such Day one, or more; and the same may be said also, as often as Occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the Discretion of the Minister.*

A Ssist us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments: that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the

honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

A Lmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer, [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

The Communion.

- ¶ *And if there be not above twenty Persons in the Parish of Discretion, to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*
- ¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*
- ¶ *And to take away all Occasion of Dissension, and Superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants, as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the Charges of the Parish.*
- ¶ *And note, That every Parishioner shall communicate at the least three times in the year, of which Easter is to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical Duties; accustomably due, then and at that Time to be paid.*
- ¶ *After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable Uses, as the Minister and Churchwardens shall think fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

WHereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a Signification of our humble and grateful Acknowledgment of the Benefits of Christ therein given to all worthy Receivers, and for the avoiding of such Profanation and Disorder in the holy Communion, as might otherwise ensue :) Yet, lest the same Kneeling should by any Persons, either out of Ignorance and Infirmary, or out of Malice and Obstinacy, be misconstrued and depraved; it is hereby declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians :) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the Truth of Christ's natural Body, to be at one Time in more Places than one."

The MINISTRATION of
PUBLICK BAPTISM of INFANTS,
To be used in the CHURCH.

¶ **T**HE people are to be admonished, that it is most convenient, that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together : as well for that the Congregation there present may testify the receiving of them, that be newly baptized, into the number of Christ's Church ; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the Vulgar Tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.

¶ And note, That there shall be for every Male-child to be baptized two Godfathers and one Godmother : and for every Female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure water) and standing there, shall say,

HATH this Child been already baptized, or no ?

¶ If they answer, No : Then shall the Priest proceed as followeth.

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have ; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel thy people through the Red-Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin ; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child* ; wash *him* and sanctify *him* with the Holy Ghost ; that *he* being delivered from thy wrath, may be received into the ark of Christ's Church ;

Publick Baptism of Infants.

Church ; and being stedfast in faith, joyful through hope, and rooted in charity may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life ; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and

forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him*, the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting, but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism ; let us faithfully and devoutly give thanks unto him and say ;

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou

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thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

Dearly beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ, hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part promise by you that are *his* Sureties (until he come of age to take upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

I demand therefore,

DOST thou in the Name of *this Child*, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of

the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*.
Amen.

Grant

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Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him* Amen.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin: and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then naming it after them (if they shall certify him that the

Child may well endure it) he shall dip it in the Water, discreetly and sparingly, saying,

N I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the afore-said Words.

N I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Priest say,

WE receive this child into the congregation of Christ's flock, and do * sign him with * Here the Priest shall make a Cross upon the Child's forehead. the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that *this Child* is regenerate and grafted into the Body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling,

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive

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us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers, this exhortation following.*

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him: ye must remember that it is your parts and duties to see that *this In-*

fant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

“ It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

“ To take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

Private BAPTISM of Children in Houses.

¶ **T**HE Curates of every Parish shall often admonish the People that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved of by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First, let the Minister of the Parish, (or in his absence, any other lawful Minister that can be procured,) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words ;

N I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit ; to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy son, so he may be also of his resurrection : and that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient, that it be brought

into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of baptism, by him privately before used. In which case he shall say thus :

I Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

¶ But if the Child were baptized by any other lawful Minister ; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized or no. In which case, if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child baptized ?

Who was present when this Child was baptized ?

Because some things essential to this Sacrament may happen to

to be omitted through fear or haste, in such times of extremity ; therefore I demand further of you,

With what matter was this Child baptized ?

With what words was this Child baptized ?

¶ *And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be ; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus :*

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child ; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life : for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

S. Mark 10. 13.

THEY brought young children to Christ, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them ; for he embraced them in his arms, he laid his hands upon them and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation ; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us
to

Private Baptism.

to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son; who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou in the Name of *this Child*, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans.w. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catho-

lick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans.w. I will.

¶ *Then shall the Priest say,*

WE receive this child into the congregation of Christ's flock, and do * sign him with * Here the Priest shall make a Cross upon the Child's forehead. the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this Child* is by Baptism regenerate and grafted into the Body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant that *he* being dead unto sin, and living unto righteousness,

Baptism of such as are of Riper Years.

ness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is made partaker* of the death of thy Son, *he may also be partaker* of his resurrection; so that finally with the residue of thy holy Church, *he may be an inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:*

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him: ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's

health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain Answers to the Priest's Questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential Parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the Chi'd in the Font he shall use this Form of Words:*

IF thou art not already baptized, N. I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION of

BAPTISM to such as are of Riper Years, and able to answer for themselves.

¶ *When any such Persons as are of Riper Years are to be baptized, timely Notice shall be given to the Bishop, or whom he shall appoint for that Purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due Care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this Holy Sacrament.*

¶ *And*

Baptism of such as are of Riper Years.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his Discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the Persons here presented be baptized, or no: If they shall answer, No; then shall the Priest say thus,

DEarly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions;) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red-Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of Water,

to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these thy Servants*; wash *them* and sanctify *them* with the Holy Ghost; that *they* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these Persons* that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these Persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eter-

nal kingdom which thou hast promised by Christ our Lord.
Amen.

¶ *Then shall the People stand up,
and the Priest shall say,*

Hear the words of the Gospel written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews : The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof ; but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

¶ *After which he shall say this
Exhortation following :*

BEloved, ye hear in this Gospel the express words of our Saviour Christ, That except a man be born of water and of

the Spirit, he cannot enter into the Kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his Ascension into Heaven (as we read in the last Chapter of Saint Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him, and the rest of the Apostles, Men and brethren, what shall we do ? replied and said unto them, Repent, and be baptized, every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the Resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons*, truly repenting, and coming unto him by faith ; that he will grant *them* remission of *their* sins, and bestow upon *them* the

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the Holy Ghost; that he will give *them* the blessing o^c eternal life, and make *them* partakers of his everlasting Kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these Persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the Persons to be baptized, on this wise:*

WELL-beloved, who *are* come hither, desiring to receive holy Baptism, *ye* have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully for your part pro-

mise in the presence of these your Witnesses, and this whole Congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following:*

Quest. **D**OST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Quest. **D**OST thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third Day; that he ascended into Heaven and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of Sins; the Resurrection of the flesh; and everlasting Life after Death?

Ans. All this I stedfastly believe.

Baptism of such as are of Riper Years.

Quest. **W**ILT thou be baptized in this Faith?

Ans. That is my desire.

Quest. **W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these Persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of this congrega-

tion; sanctify this water to the mystical washing away of sin: and grant that the *persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest take each Person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his Discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the Water, or pour Water upon him, saying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this Person into the Congregation of Christ's flock, and ^{** Here the Priest shall make*} do ^{** sign him with a Cross upon the*} the sign of the ^{*Person's forehead.*} Cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*

Seing now, dearly beloved brethren, that *these persons* are regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then*

Baptism of such as are of riper years.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*; that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son who liveth and reigneth with thee in the unity of the same Holy Spirit, everlastingly. Amen.

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the God-fathers and Godmothers first.*

FOrasmuch as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession *they* have now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all

diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized Persons, he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person thus baptized should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *If any Persons, not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.*

A C A T E C H I S M;

That is to say, An Instruction, to be learned of every Person, before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name; First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith: And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

Answer. Ten.

Quest. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Ans. I learn two things: my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Ans. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me; To love, honour, and succour my father and mother. To honour, and obey the King, and all that are put in authority under him; To submit myself to all my governors, teachers, spiritual pastors and masters; To order myself lowly and reverently to all my betters. To hurt no body by word or deed; To be true and just in all my dealings; To bear no malice nor hatred in my heart; To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and flattering; To keep my body in temperance, soberness, and chastity; Not to covet nor desire

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fire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

OUR Father which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly ene-

my, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ: And therefore I say, Amen. So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answer. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Answer. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest.

A Catechism.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some Part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the Time appointed, and obediently to hear, and be ordered by the Curate, until such Time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent Age, and can say in their Mother Tongue the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

¶ *And whensoever the Bishop shall give Knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in Writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in Manner following.*

The Order of CONFIRMATION,
Or laying on of Hands upon those that are baptized
and come to years of discretion.

¶ Upon the Day appointed, all that are to be then confirmed, being placed, and standing in Order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following:

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ Then shall the Bishop say,

DO ye here in the presence of God, and of this Congregation, renew the solemn promise and vow, that was made in your Name at your Baptism; ratifying and confirming the same in your own Persons, and acknowledging yourselves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer, I do.

Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth world without end.

Bishop. Lord, hear our Prayer;

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins: Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them, in order, kneeling before the Bishop, he shall lay his Hand upon the Head of every one severally, saying,

Defend, O Lord, this thy Child [or, this thy Servant] with thy heavenly grace; that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Then

The Order of Confirmation.

¶ Then shall the Bishop say,

The Lord be with you.

Answer. And with thy spirit.

¶ And, (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

Almighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands; to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit

ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ; who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you, for ever. Amen.

¶ And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

¶ First, the Banns of all that are to be married together, must be published in the Church, three several Sundays or Holy-days, in the Time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed Manner,

I Publish the Banns of Marriage between M. of—and N. of—If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.

¶ And if the Persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At

Matrimony.

¶ *At the Day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the Body of the Church with their Friends and Neighbours ; and there standing together, the Man on the Right Hand, and the Woman on the Left, the Priest shall say,*

Dearly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony ; which is an honourable Estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church : which holy Estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men ; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts, that have no understanding ; but reverently, discreetly, advisedly, soberly, and in the fear of God ; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication ; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and

comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons that shall be married, he shall say,*

I Require and charge ye both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *At which Day of Marriage, if any Man do alledge and declare any Impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm ; and will be bound, and sufficient Sureties with him, to the Parties, or else put in a Caution (to the full Value of such Charges as the Persons to be married do thereby sustain) to prove his Allegation ; then the Solemnization must be deferred, until such Time as the Truth be tried.*

¶ *If no Impediment be alledged, then shall the Curate say unto the Man,*

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony ? Wilt thou love her, comfort

Matrimony.

comfort her, honour, and keep her, in sickness, and in health ; and forsaking all other, keep thee only unto her, so long as ye both shall live ?

¶ *The Man shall answer, I will.*

¶ *Then shall the Priest say unto the Woman,*

N. **W**ILT thou have this Man to thy wedded Husband, to live together after God's ordinance, in the holy Estate of Matrimony ? Wilt thou obey him, serve him, love, honour, and keep him, in sickness and in health ; and forsaking all other, keep thee only unto him, so long as ye both shall live ?

¶ *The Woman shall answer, I will.*

¶ *Then shall the Minister say, Who giveth this Woman to be married to this Man ?*

¶ *Then shall they give their Troth to each other in this Manner.*

¶ *The Minister receiving the Woman at her Father's or Friend's Hands, shall cause the Man with his Right Hand to take the Woman by her Right Hand, and to say after him as followeth :*

I **M.** take thee **N.** to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness, and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my Troth.

¶ *Then shall they loose their Hands, and the Woman with her Right Hand taking the Man by his Right Hand, shall likewise say after the Minister :*

I **N.** take thee **M.** to my wedded Husband, to have and to hold, from this day forward, for

better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my Troth.

¶ *Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed Duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the Fourth Finger of the Woman's Left Hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed, with my Body I thee worship, and with all my worldly goods I thee endow : In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the Fourth Finger of the Woman's Left Hand, they shall both kneel down, and the Minister shall say,*

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life ; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ *Then*

Matrimony.

¶ *Then shall the Priest join their Right Hands together, and say,*
Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the People.*

FOrasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psal. 128.

Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the Olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*
Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Min. Lord, have mercy upon us.

O U R.

Matrimony.

OUR Father which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant and thy handmaid ;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place ;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Min. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort ; so vouchsafe to send thy blessing upon these thy servants ; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased ; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning : and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one ; O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband : and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ *Then*

Matrimony.

¶ *Then shall the Priest say,*

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of Water, by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife loveth himself. For no man ever yet hated his own flesh but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I

speake concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same St. Paul, writing to the Colossians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Sain Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ; so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying, Ye wives,

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wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which

is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the newly married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The Order for the VISITATION of the Sick.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down.*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us:

And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower;

Answer. From the face of his enemy.

Min. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace

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peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his

dear Son Jesus Christ's sake; and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sick-

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sicknesſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to ſuffer here with Chriſt; and our door to enter into eternal life is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profeſſion which you made unto God in your Baptiſm. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine yourſelf and your eſtate, both toward God and man; ſo that accusing and condemning yourſelf for your own faults, you may find mercy at our heavenly Father's hand for Chriſt's ſake, and not be accused and condemned in that fearful judgment. Therefore I ſhall rehearſe to you the Articles of our Faith; that ye may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus;*

DOſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo

did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting Life after death?

¶ *The ſick Perſon ſhall answer,*
All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he hath offended any other, to aſk them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better diſcharging of his Conſcience, and the quietneſs of his Executors. But men ſhould often be put in remembrance to take order for the ſettling of their temporaleſtates, whiſt they are in health.*

¶ *Theſe words before rehearſed may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.*

¶ *Here ſhall the ſick perſon be moved to make a ſpecial Confeſſion of his ſins, if he feel his*
Con-

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Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort:

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following:*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm.*

PSAL. 71. *Inte, Domine, speravi.*

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, & deliver me in thy righteousness; incline thine ear unto me and save me.

Be thou my strong hold, whereunto I may always resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall always be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My

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My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

For sake me not, O God, in mine old age, when I am grey-headed : until I have shewed thy strength unto this generation ; and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee !

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Adding this :*

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us ; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him ; to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be

gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

O Almighty God and merciful Father, to whom alone belong the issues of life and death : Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness : Visit *him*, O Lord, with thy salvation ; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake : That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick person when there appeareth small hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need ; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man.

Give

Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him* we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick Person at the point of departure.*

O Almighty God, with whom we do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot

before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to live everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lyeth hard upon *him*, and *his* soul is full of trouble; But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The COMMUNION of the SICK.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness,) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following.

The Collect.

Almighty, everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that he may take his sickness patiently and recover his bodily health, if it be thy gracious will; and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which the Priest shall proceed according to the form before prescribed for the Holy Communion, beginning at these words [Ye that do truly, &c.]

¶ At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe

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- that Jesus Christ hath suffered death upon the cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*
- ¶ *When the sick Person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*
- ¶ *In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

The ORDER for The BURIAL of the DEAD.

- ¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*
- ¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,*

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.
S. John 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job 19. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *1 Tim. 6. 7. Job 1. 21.*

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*
Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and

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and mine age is even as nothing in respect of thee; and verily, every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth; for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner: as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. 90.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth

and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past, as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass;

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

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Comfort us again now after the time that thou hast p'agued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Ho y Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth chapter of the former Epistle of Saint Paul to the Corinthians.*

I Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order ; Christ the first-fruits ; afterward they that are Christ's, at his coming. Then cometh the end when he shall have delivered up the kingdom to God even the Father ; when he shall have put down all rule and all authority and power : For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death : for he hath put all things under his feet. But when' he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall

the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? and why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink for to-morrow we die. But not deceived : evil communications corrupt good manners. Awake to righteousness and sin not : for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened ; except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in

dis-

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dishonour, it is raised in glory : it is sown in weakness ; it is raised in power : It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord ; forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow and never continueth in one stay.

In the midst of life we are in death ; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the Body, some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the

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the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Priest.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of

thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die: and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us by his holy Apostle Saint Paul not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth,
commonly called, *The Churching of Women.*

¶ *The Woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her;*

FOrasmuch as it hath pleased Almighty God of his goodness, to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say;

(¶ *Then shall the Priest say the*
116. Psalm.)

Dilexi quoniam.

I Am well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness; and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore

troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or Psalm 127. Nisi Dominus.*

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they

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ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall the Prieſt ſay,*
Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespaffes, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

Minister. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Minister. Be thou to her a ſtrong tower.

Anſw. From the face of her enemy.

Min. O Lord, hear our prayers;

Anſw. And let our cry come unto thee.

Minister. Let us pray.

O Almighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe, through thy help, may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her thanks muſt offer accuſtomed Offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A COMMINATION, or denouncing of God's anger and judgments againſt Sinners, with certain Prayers to be uſed on the firſt Day of Lent, and at other times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall in the Reading-pew, or Pulpit, ſay,*

BREthren, in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others

admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time, (in the preſence of you all) ſhould be read the general

neral sentences of God's cursing against impenitent sinners, gathered out the seven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*. To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily, in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image to worship it.

¶ *And the people shall answer and say, Amen.*

Minist. Cursed is he that curseth his father or mother.

Answer. Amen.

Minist. Cursed is he that removeth his neighbour's landmark.

Answer. Amen.

Minist. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minist. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.

Answer. Amen.

Minist. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minist. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minist. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minist. Cursed is he that putteth his trust in man, and tak-

eth man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are accursed, (as the prophet David beareth witness,) who do err and go astray from the commandments of God, let us, (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us,) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and

when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me, (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him.

For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession

A Communion.

of his glorious kingdom : unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priests and Clerks, kneeling, in the Place where they are accustomed to say the Litany, shall say this Psalm.

Miserere mei, Deus. Psal. 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy

help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name, Thy Kingdom come. Thy Will be done in Earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ;

tion, But deliver us from evil.
Amen.

Min. O Lord, save thy servants ;

Ans. That put their trust in thee.

Min. Send unto them help from above ;

Ans. And evermore mightily defend them.

Min. Help us, O God our Saviour ;

Ans. And for the glory of thy Name deliver us ; be merciful to us sinners, for thy Name's sake.

Min. O Lord, hear our prayer ;

Ans. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy : to thee only it appertaineth to forgive sins. Spare us

therefore, good Lord, spare thy people whom thou hast redeemed ; enter not into judgment with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults ; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest, when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great ; And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us ; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

T H E
P S A L T E R or P S A L M S
O F
D A V I D,

Pointed as they are to be Sung or Said in Churches.

T H E F I R S T D A Y.

MORNING PRAYER.

PSAL. I. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the

way of the ungodly shall perish.

PSAL. 2. *Quare fremuerunt gentes ?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing ?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my king : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

PSAL. 3. *Domine, quid multiplicati ?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSAL. 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy

upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only that makest me dwell in safety.

PSAL. 5. *Verba mea auribus.*

Ponder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will

will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name, shall be joyful in thee.

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him, as with a shield.

EVENING PRAYER.

PSAL. 6. *Domine, ne in furore.*

O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me ; for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning ; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSAL. 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee

thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSAL. 8. *Domine, Dominus noster.*

O Lord our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of

thy enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy name in all the world ?

MORNING PRAYER.

PSAL. 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even

even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death;

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not always be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

PSAL. 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent: his eyes are set against the poor.

9 For he lieth waiting secretly; even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth

PSAL. 16. *Conserua me, Domine.*

PReserue me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSAL. 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings ;

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire :

desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSAL. 18. *Diligam te, Domine.*

I Will love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust ; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him ; it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11 He made darkness his se-

cret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty ; he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the

the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving kindness unto David his Anointed, and unto his seed for evermore.

MORNING PRAYER.

PSAL. 19. *Cæli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out unto all lands : and their words unto the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall

I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSAL. 20. *Exaudiat te, Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. 21. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSAL. 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving kindneses, which have been ever of old.

6 Oh remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

PSAL. 26. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved thee habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

EVENING PRAYER.

PSAL. 27. *Dominus illuminatio.*

THE Lord is my light and my salvation, whom then shall I fear: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither

forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. *Ad te, Domine.*

UNTO thee, will I cry, O Lord my strength: think no scorn of me; lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands:

therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

PSAL. 29. *Afferte, Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes:

bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

MORNING PRAYER.

PSAL. 30. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye Saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye ; and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSAL. 31. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock and house of defence : that thou mayest save me.

4 For thou art my strong rock and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless thou hearest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his Saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

EVENING PRAYER.

PSAL. 32. *Beati, quorum.*

Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin ; and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me

ne in; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

PSAL. 33. *Exaltate, iusti.*

Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;

9 For he spake, and it was

done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

PSAL. 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do

evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSAL. 35. *Judica me, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the Angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend or my brother : I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then ; go not far from me, O Lord.

23 Awake and stand up to judge my quarrel : avenge thour my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their heart, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSAL. 36. *Dixit iniustus.*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings !

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. 37. *Noli emulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the

thing that is right : he forsaketh not his that be godly ; but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion : to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

PSAL. 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a fore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a fore disease : and there is no whole part in my body.

8 I am feeble and fore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required, that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Hasten thee to help me : O Lord God of my salvation.

PSAL. 39. *Dixi, Custodiam.*

ISaid, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me ; and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days

days as it were a span long : and mine age is even as nothing in respect of thee ; and verily, every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears ;

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSAL. 40. *Expectans expectavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wonderous works which thou hast done, like as be also thy thoughts, which are to usward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and

and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSAL. 41. *Beatus qui intellegit.*

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish.

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood with-

in himself; and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

PSAL. 42. *Quemadmodum.*

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me.

7 Put

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness in the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead

me: and bring me unto thy holy hill, and to thy dwelling;

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSAL. 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off,
and puttest us to confusion :
and goest not forth with our
armies.

11 Thou makest us to turn
our backs upon our enemies :
so that they which hate us spoil
our goods.

12 Thou lettest us be eaten
up like sheep : and hast scatter-
ed us among the heathen.

13 Thou sellest thy people for
nought : and takest no money
for them.

14 Thou makest us to be re-
buked of our neighbours : to
be laughed to scorn, and had
in derision of them that are
round about us.

15 Thou makest us to be a
by-word among the heathen :
and that the people shake their
heads at us.

16 My confusion is daily be-
fore me : and the shame of my
face hath covered me ;

17 For the voice of the slan-
derer and blasphemer : for the
enemy and avenger.

18 And though all this be
come upon us, yet do we not for-
get thee : nor behave ourselves
frowardly in thy covenant.

19 Our heart is not turned
back : neither our steps gone
out of thy way ;

20 No, not when thou hast
smitten us into the place of
dragons : and covered us with
the shadow of death.

21 If we have forgotten the
Name of our God, and holden
up our hands to any strange
god : shall not God search it
out ? for he knoweth the very
secrets of the heart.

22 For thy sake also are we
killed all the day long : and are
counted as sheep appointed to
be slain.

23 Up, Lord, why sleepest
thou : awake, and be not ab-
sent from us for ever.

24 Wherefore hidest thou thy
face : and forgettest our misery
and trouble ?

25 For our soul is brought
low, even unto the dust : our
belly cleaveth unto the ground.

26 Arise, and help us : and de-
liver us for thy mercies sake.

PSAL. 45. *Eruſtavit cor meum.*

MY heart is inditing of a
good matter : I speak
of the things which I have made
unto the King.

2 My tongue is the pen : of a
ready writer.

3 Thou art fairer than the
children of men : full of grace
are thy lips, because God hath
blessed thee for ever.

4 Gird thee with thy sword
upon thy thigh, O thou most
mighty : according to thy wor-
ship and renown.

5 Good luck have thou with
thine honour : ride on, because
of the word of truth, of meek-
ness, and righteousness ; and
thy right hand shall teach thee
terrible things.

6 Thy arrows are very sharp,
and the people shall be subdued
unto thee : even in the midst
among the King's enemies.

7 Thy seat, O God, endureth
for ever : the sceptre of thy
kingdom is a right sceptre.

8 Thou hast loved righteous-
ness, and hated iniquity : where-
fore God, even thy God, hath
anointed thee with the oil of
gladness above thy fellows.

9 All thy garments smell of
myrrh, aloes, and cassia : out of
the ivory palaces, whereby they
have made thee glad.

10 King's daughters were a-
mong thy honourable women :

upon

The 9. day.

P S A L M S.

The 9. day.

upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider; incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift; like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

PSAL 46. *Deus noster refugium*

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea;

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the Most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

PSAL 47 *Omnes gentes, plaudite.*

Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God which is very high exalted, doth defend the earth as it were with a shield.

PSAL. 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts ; in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving kindness, O God : in the midst of thy temple.

9 O God, according to thy name, so is thy praise unto the

world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgments.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSAL. 49. *Audite hac, omnes.*

O Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places

places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; that is the way of them

13 This is their foolishness : and their posterity praise their laying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

MORNING PRAYER.

PSAL. 50. *Deus, deorum.*

THE Lord, even the mighty God hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the Most Highest ;

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ?

17 Whereas

17 Whereas thou hatest to be reformed: and hast cast my words behind thee;

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou sattest, and spakest against thy brother: yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue; and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

PSAL. 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations: then shall they offer

offer young bullocks upon thine altar.

PSAL. 52. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

EVENING PRAYER.

PSAL. 53. *Dixit insipiens.*

THE foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid, where no fear was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

PSAL. 54. *Deus, in nomine.*

SAVE me, O God, for thy name's sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out

out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSAL. 55. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have borne it ;

13 Neither was it mine adversary that did magnify him-

self against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening and morning, and at noon-day, will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle that was against me : for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk

before God in the light of the living.

PSAL. 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wing ; shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 Awake up, my glory ; awake lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSAL.

PSAL. 58. *Si vere unique.*

ARE your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent: even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

EVENING PRAYER.

PSAL. 59. *Eripe me de inimicis.*

Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath; consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSAL. 60. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land and divided it : heal the fores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSAL. 61. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

MORNING PRAYER.

PSAL. 62. *Nonne Deo ?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall, shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will

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exalt :

exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him ; for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery ; give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSAL. 63. *Deus, Deus meus.*

O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land, where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow

and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him, shall be commended : for the mouth of them that speak lies shall be stopped.

PSAL. 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares ; and say, That no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : inasmuch that
whose

whoso seeth them shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

EVENING PRAYER.

PSAL. 65. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man whom thou chusest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and bledest it : thou makest it very plenteous.

10 The river of God is full

of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little vallies thereof : thou makest it soft with the drops of rain, and bledest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the vallies also shall stand so thick with corn, that they shall laugh and sing.

PSAL. 66. *Jubilate Deo.*

O Be joyful in God, all ye lands sing praises : unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold, the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

PSAL. 67. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge

the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

MORNING PRAYER.

PSAL. 68. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness ;

8 The earth shook, and the heavens dropped at the presence of

of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea ;

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King goest in the sanctuary.

25 The fingers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee ;

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord,

33 Who sitteth in the heavens over all, from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

EVENING PRAYER.

PSAL. 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me, according to the multitude of thy mercies ;

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They

22 They gave me gall to eat : and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSAL. 70. *Deus, in adiutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there !

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

MORNING PRAYER.

PSAL. 71. *Inte, Domine, speravi.*

IN thee, O Lord, have I put my trust ; let me never be put to confusion : but rid me, and deliver me in thy righteousness ; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden

holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God,

is very high; and great things are they that thou hast done: O God, who is like unto thee!

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

PSAL. 72. *Deus judicium.*

GIVE the King thy judgments, O God: and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance

dance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simp'le and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities: which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

PSAL. 73. *Quam bonus Israel!*

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to under-

stand this : but it was too hard for me ;

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 O how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSAL. 74. *Ut quid, Deus ?*

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens ; there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name ? for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan

Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSAL. 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy name also is so high : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSAL. 76. *Notus in Judea.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight, when thou art angry ?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

PSAL. 77. *Voce mea.*

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I fought the Lord: my fore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure;

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doest wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

EVENING PRAYER.

PSAL. 78. *Attendite, popule.*

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave

them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people !

22 When the Lord heard this he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat Angels food : for he sent them meat enough.

27 He caused the east wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them; and slew the wealthiest of them; yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they faithful in his covenant.

38 But he was so merciful, that he forgave their iniquities: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back, and tempted God: and moved the Holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy:

44 How he had wrought his miracles in Egypt: and how he wandered in the field of Zorn.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the fierceness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: counsel their land to be divided among them for an heritage: and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies:

58 But turned their backs, and fell away like their forefathers;

fishers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Zion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground, which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a

faithful and true heart : and ruled them prudently with all his power.

MORNING PRAYER.

PSAL. 19. *Deus, venerans.*

O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation:

PSAL. 80. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that ledest Joseph like a sheep: shew thyself also, thou that fittest upon the Cherubins.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself,

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSAL. 81. *Exultate Deo.*

SING ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 Leased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my back against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour : and with honey out of the stony rock should I have satisfied thee.

VENING PRAYER.

PSAL. 82. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgment : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned, nor understand, but walk on still in darkness ; all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSAL. 83. *Deus quis similis ?*

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee ;

6 The tabernacles of the Edomites and the Ishmaelites : the Moabites and Hagarens ;

7 Gebal, and Ammon, and Amalech : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sifera, and unto Jabin at the brook of Kifon ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSAL. 84. *Quam dilecta !*

O How amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be always praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who, going through the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship ; and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSAL. 85. *Benedixisti, Domine.*

LORD thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt

The 17. day.

P S A L M S.

The 17. day.

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

MORNING PRAYER.

PSAL. 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble

I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSAL. 87. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion, more than all the dwellings of Jacob.

2 Very

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported, that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall be rehearse : all my fresh springs shall be in thee.

PSAL. 88. *Domine Deus.*

O Lord God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence ; incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

EVENING PRAYER.

PSAL. 89. *Misericordias Domini.*

MY song shall be alway of the loving kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with

with my chosen : I have sworn
unto David my servant,

4 Thy seed will I stablish for
ever : and set up thy throne
from one generation to another.

5 O Lord, the very heavens
shall praise thy wondrous works :
and thy truth, in the congrega-
tion of the saints.

6 For who is he among the
clouds : that shall be compared
unto the Lord ?

7 And what he is among the
gods : that shall be like unto the
Lord ?

8 God is very greatly to be
feared in the council of the
saints : and to be had in re-
verence of all them that are
round about him.

9 O Lord God of hosts, who
is like unto thee : thy truth, most
mighty Lord, is on every side.

10 Thou rulest the raging of
the sea : thou stillest the waves
hereof when they arise.

11 Thou hast subdued Egypt,
and destroyed it : thou hast
scattered thine enemies abroad
with thy mighty arm.

12 The heavens are thine, the
earth also is thine : thou hast
laid the foundation of the round
world, and all that therein is.

13 Thou hast made the north
and the south : Tabor and Her-
mon shall rejoice in thy Name.

14 Thou hast a mighty arm :
strong is thy hand, and high is
thy right hand.

15 Righteousness and equity
are the habitation of thy seat :
mercy and truth shall go before
thy face.

16 Blessed is the people, O
Lord, that can rejoice in thee :
they shall walk in the light of
thy countenance.

17 Their delight shall be
daily in thy Name : and in thy

righteousness shall they make
their boast.

18 For thou art the glory of
their strength : and in thy lov-
ing-kindness thou shalt lift up
our horns.

19 For the Lord is our de-
fence : the Holy One of Israel
is our King.

20 Thou spakest some time
in visions unto thy saints, and
saidst : I have laid help upon one
that is mighty ; I have exalted
one chosen out of the people.

21 I have found David my
servant : with my holy oil have
I anointed him.

22 My hand shall hold him
fast : and my arm shall strength-
en him.

23 The enemy shall not be
able to do him violence : the
son of wickedness shall not hurt
him.

24 I will smite down his foes
before his face : and plague them
that hate him.

25 My truth also and my mer-
cy shall be with him : and in my
Name shall his horn be exalted.

26 I will set his dominion
also in the sea : and his right
hand in the floods.

27 He shall call me, Thou
art my Father : my God, and
my strong salvation.

28 And I will make him my
first-born : higher than the kings
of the earth.

29 My mercy will I keep for
him forevermore : and my cove-
nant shall stand fast with him.

30 His seed also will I make
to endure for ever : and his
throne as the days of heaven.

31 But if his children forsake
my law : and walk not in my
judgments ;

32 If they break my statutes,
and keep not my command-
ments :

ments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witnesses in heaven.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death:

and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindneses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSAL. 90. *Domine, refugium.*

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past, as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass;

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our

our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

PSAL. 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be

safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

PSAL. 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest:

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep !

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye shall also see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree : and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

EVENING PRAYER.

PSAL. 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSAL. 94. *Deus ultionum.*

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nutureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea,

the Lord our God shall destroy them.

MORNING PRAYER.

PSAL. 95. *Venite, exultemus.*

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship, and fall down : and kneel before the Lord our Maker ;

7 For he is the Lord our God : and we are the people of his pasture and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSAL. 96. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and
M praise

praise his Name : he telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people ;

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord ;

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSAL. 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

EVENING PRAYER.

PSAL. 98. *Cantate Domino.*

O Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he

he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

PSAL. 99. *Dominus regnavit.*
THE Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The king's power loveth judgment; thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among

such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

PSAL. 100. *Jubilare Deo.*

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

PSAL. 101. *Misericordiam.*

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness!

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoſo privily ſlandereth his neighbour : him will I deſtroy.

7 Whoſo hath alſo a proud look, and high ſtomach : I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land : that they may dwell with me.

9 Whoſo leadeth a godly life : he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe : he that telleth lies ſhall not tarry in my fight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. 102. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke : and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs : ſo that I forget to eat my bread.

5 For the voice of my groaning : my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs : and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow : that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are ſworn together againſt me.

9 For I have eaten aſhes as it were bread : and mingled my drink with weeping ;

10 And that becauſe of thine indignation and wrath : for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow : and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever : and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy ſervants think upon her ſtones : and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord : and all the kings of the earth thy Majeſty ;

16 When the Lord ſhall build up Sion : and when his glory ſhall appear ;

17 When he turneth him unto the prayer of the poor deſtitute : and deſpiſeth not their deſire ;

18 This ſhall be written for thoſe that come after : and the people which ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of ſuch as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worſhip at Jeruſalem ;

22 When the people are gathered together : and the kingdoms alſo to ſerve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSAL. 103. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sins : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chid-

ing : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him !

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts ; ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominions : praise thou the Lord, O my soul.

EVENING PRAYER.

PSAL. 104. *Benedic, anima mea.*

PRAISE the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass

for the cattle: and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great-beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pasture therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them they

they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSAL. 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth ;

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes.

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond servant ;

18 Whose feet they hurt in the stocks : the iron entered in to his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his

princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

EVENING PRAYER.

PSAL. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient

obedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees, and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Inasmuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood,

even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

MORNING PRAYER.
PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness ; and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the Most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distresses.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness.

23 They that go down to the sea in ships : and occupy their business in great waters,

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distresses.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so

he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesteth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are diminished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil-entreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

EVENING PRAYER.

PSAL. 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

PSAL. 109. *Deus laudum.*

HOLD not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they now take my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that

that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is always girdled withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord, my God: O save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion as with a cloke.

29 As for me, I will give great thanks unto the Lord

with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

MORNING PRAYER.

PSAL. 110. *Dixit Dominus.*

THE Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a Priest forever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

PSAL. 111. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous

lous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSAL. 112. *Beatus vir.*

Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSAL. 113. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

EVENING PRAYER.

PSAL. 114. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people ;

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams :

rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skiped like rams : and, ye little hills, like young sheep ?

7 Tremble, thou earth, at the preface of the Lord : at the preface of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSAL. 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSAL. 116. *Dilexi, quoniam.*

I Am well pleased : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine

mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was fore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now, in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in funder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSAL. 117. *Laudate Dominum.*

O Praise the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fail : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

PSAL. 119. *Beati immaculati.*

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that

we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corrigit?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my

my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in derision : yet have I not shrunk from thy law.

4 For I remembered thine everlasting judgments, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forsake thy law.

6 Thy statutes have been my songs : in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

8 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee : because of thy righteous judgments.

7 I am a companion of all them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have

believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right : and that thou, of very faithfulness, hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let my heart be found in the statutes : that I be not ashamed.

Defecit

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me!

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me.

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely; O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

In aeternum Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine; O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth!

8 Through thy commandments I get understanding: therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am steadfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci iudicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant; O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small and of no reputation;

tation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors : because they keep not thy law.

7 Consider, O Lord, how I love thy commandments : O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting : all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

Princes have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and abhor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgments.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health : and done after thy commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea,

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live, and it shall praise thee : and thy judgments shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

PSAL. 120. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mefech : and to have my habitation among the tents of Kedar !

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSAL. 121. *Levavi oculos.*

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

PSAL. 122. *Lætatus sum.*

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL. 123. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of

of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

PSAL. 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us;

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

PSAL. 125. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Dowell, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

EVENING PRAYER.

PSAL. 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. *Beati omnes.*

Blessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house ;

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSAL. 129. *Sape expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say ;

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the squares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the housetops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves, his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSAL. 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSAL. 131. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me ;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

MORNING PRAYER.

PSAL. 132. *Memento Domine.***L**ORD, remember David : and all his trouble.

2 How he swore unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals

with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSAL. 133. *Ecce, quam bonum !***B**Ehold, how good and joyful a thing it is : brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

PSAL. 134. *Ecce nunc.***B**Ehold now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God ;

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSAL. 135. *Laudate Nomen.***O** Praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God ;

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely

4 For why ? the Lord hath chosen

chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of men's hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Zion: who dwelleth at Jerusalem.

EVENING PRAYER.

PSAL. 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his

his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sihon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSAL. 137. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land ?

5 If I forget thee, O Jerusa-

lem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSAL. 138. *Confitebar tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth : for thou hast magnified thy Name and thy word above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the fierceness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his

his loving kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. *Domine, probasti*

O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and

wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up, I am present with thee

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right fore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSAL. 140. *Eripe me, Domine.*

Deliver me, O Lord, from the evil man : and preserve me from the wicked man ;

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSAL. 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let

me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust ; O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

EVENING PRAYER.

PSAL. 142. *Voce mea.*

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said ; Thou art my hope and

and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL. 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from

mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

MORNING PRAYER.

PSAL. 144. *Benedictus Dominus.*

BLESSED be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress; my castle and deliverer; my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him!

4 Man is like a thing of nought: his time passeth away like a shadow

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises

unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

PSAL. 145. *Exaltabote, Deus.*

I Will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all

flesh

flesh give thanks unto his holy Name for ever and ever.

PSAL. 146. *Lauda anima, mea.*

PRaise the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Whomade heaven and earth, the sea, and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

EVENING PRAYER.

PSAL. 147. *Laudate Dominum.*

O Praise the Lord; for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

PSAL. 148. *Laudate Dominum.*

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattle: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people: all his saints shall praise him: even the children

of Israel, even the people that serveth him.

PSAL. 149. *Cantate Domino.*

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

PSAL. 150. *Laudate Dominum.*

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

The End of the Psalms.

F O R M S

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in His Majesty's Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the Enemy; that we may be a safe-guard unto our most gracious Sovereign Lord King *GEORGE*, and his Kingdoms, and a Security for such as pass on the Seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof; We thy creatures, but miserable Sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy Commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up. Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring Sea; that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

Forms of Prayer to be used at Sea.

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things: Thou sittest in the Throne judging right; and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our Enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the Enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the Enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the Enemy.

O Lord of hosts, fight for us that we may glorify thee.

O suffer us not to sink under the weight of our sins or the violence of the Enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the Sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done in Earth, as it is in Heaven: Give us this day our daily bread; and forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the Power, And the Glory, For ever and ever. *Amen.*

¶ *When there shall be imminent Danger, as many as can be spared from necessary Service in the ship, shall be called together, and make an humble Confession of their sins*

Forms of Prayer to be used at Sea.

to God; in which every one ought seriously to reflect upon those particular sins, of which his conscience shall accuse him: saying as followeth.

The Confession.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant, that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

A Lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. PSAL. 66.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Confitemini Domino. PSAL. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayers, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended

defended. Thou hast shewed us terrible things, and wonders in the deep; that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both Winds and Seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities;

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Cor.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Psalm or Hymn of Praise and Thanksgiving after Victory.*

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath

done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After this Hymn may be sung the Te Deum.*

¶ *Then this Collect.*

O Almighty God, the Sovereign commander of all the world, in whose hand is power and might, which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee, all our days, through Jesus Christ our Lord ; to whom, with thee, and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At

Gunpowder Treason.

At the Burial of their Dead
at Sea.

¶ *The office in the Common Prayer Book may be used; only instead of these words [We therefore cominit his body to the Ground, Earth to earth, &c.]*

say,
WE therefore commit his body to the deep, to be turned into corruption, looking

for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who, at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

A FORM of PRAYER, with Thanksgiving, to be used yearly upon the Fifth Day of *November*; for the happy Deliverance of King *JAMES I.* and the three Estates of *England*, from the most traiterous and bloody intended Massacre by Gunpowder: and also for the happy Arrivall of his Majesty King *WILLIAM* on this Day, for the Deliverance of our Church and Nation.

¶ *The Minister of every Parish shall give Warning to his Parishioners publickly in the Church, at Morning Prayer the Sunday before, for the due Observation of the said Day; and after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publickly, distinctly, and plainly, the Act of Parliament made in the Third Year of King James the First, for the Observation of it.*

¶ *The Service sha'll be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*

¶ *If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its Place.*

¶ *Morning Prayer shall begin with these Sentences.*

THE Lord is full of compassion and mercy: long-suffering, and of great goodness. *Psal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *ver.* 10.

¶ *Instead of Venite exultemus, shall this Hymn following be used, one Verse by the Priest, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal.* 107. 1.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. *Psal.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me ver. 2.

They have privily laid their net to destroy me without a cause:

cause: yea, even without a cause have they made a pit for my soul. *Psal. 35. 7.*

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psal. 57. 7.

Great is our Lord; and great is his power: yea, and his wisdom is infinite. *Psal. 147 5.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the Son of man whom thou madest so strong for thine ownself. *Psal. 80. 17.*

And so will not we go back from thee: O let us live, and we shall call upon thy name. ver. 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms. 64. 124, 125.*

¶ *Proper Lessons.*

The First, 2 Sam. 22.

Te Deum.

The Second, Acts 23.

Jubilate.

¶ *In the Suffrages after the Creed these shall be inserted and used for the King.*

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer, shall these two be used:*

A Lmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence, delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. Amen.

A Ccept also, most gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King *William* upon this Day, for the Deliverance of our Church and Nation from Popish tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed

posed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the End of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.*

Almighty God and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted, and intended this day to have been executed against the King and the whole State of *England*, for the subversion of the Government and Religion established among us: and didst likewise upon this Day wonderfully conduct thy servant King *William* and bring him safely into Eng-

land, to preserve us from the attempts of our enemies to bereave us of our religion and laws: We most humbly praise and magnify thy most glorious Name, for thy unspeakable goodness, towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone that we are not consumed: For our sins have cried to heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen,*

¶ *Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following:*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of

of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the three Estates of the Realm of *England* assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us, particularly for making this day again memorable, by a fresh instance of thy loving kindness towards us. We bless thee for giving His late Majesty King *William* a safe Arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all Treasons and Conspiracies; Preserve him in thy faith, fear, and

love; prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. 1.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear: honour to whom honour.

The Gospel. S. Luke 9. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him,

him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory :*

WHatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets. *S. Matth. 7. 12.*

¶ *After the Prayer for the Church militant, this following Prayer is to be used.*

O God, whose Name is excellent in all the earth, and thy Glory above the hea-

vens ; who, on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspirators ; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies : We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated Mercy, may renew and increase in us a spirit of love and thankfulness to thee its only Author ; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King *GEORGE* ; and a spirit of fervent zeal for our holy Religion, which thou hast so wonderfully rescued, and established a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A FORM of PRAYER with Fasting, to be used yearly upon the Thirtieth Day of *January*, being the Day of the Martyrdom of the blessed King *CHARLES I.* to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things ; except where it is in this Office otherwise appointed.*

The Order for MORNING PRAYER.

¶ *He that ministereth shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

Correct us, O Lord, but with judgment; not in thine anger, lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into judgment with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

¶ *Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and People.*

Righteous art thou, O Lord: and just are thy judgments. *Psal. 119. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psal. 73. 2.*

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. 2. 2.*

They cast their heads together with one consent: and were confederate against him. Psal. 83. 5.

He heard the blasphemy of the multitude, and fear was on

every side: while they conspired together against him, to take away his life. *Psal. 31. 15.*

They spake against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. Psal. 109. 2.

Yea, his own familiar friends, whom he trusted: they that ate of his bread, laid great wait for him. *Psal. 41. 9.*

They rewarded him evil for good: to the great discomfort of his soul. Psal. 35. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. 71. 9.*

The breath of our nostrils, the Anointed of the Lord, was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? *Ver. 12. Psal. 41. 5.*

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. Ver. 8.

False witnesses did also rise up against him: they laid to his charge things that he knew not. *Psal. 35. 11.*

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem Lam. 4. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. *Gen. 49. 6.*

King Charles the Martyr.

*Even the man of thy right hand:
the son of man, whom thou hadst
made so strong for thine ownself.*
Psal. 80. 17.

In the light of the unwise
he seemed to die: and his de-
parture was taken for misery.
Wisd. 3. 2.

*They fools counted his life mad-
ness, and his end to be without
honour: but he is in peace.* *Wisd.*
5. 4. & 3. 3.

For though he was punished
in the sight of men: yet was his
hope full of immortality. *Wisd.*
3. 4.

*How is he numbered with the
children of God: and his lot is
among the saints!* *Wisd. 5. 5.*

But, O Lord God, to whom
vengeance belongeth, thou God,
to whom vengeance belongeth:
be favourable and gracious un-
to Sion. *Psal. 94. 1. & 51. 18.*

*Be merciful, O Lord, unto thy
people, whom thou hast redeemed:
and lay not innocent blood to our
charge.* *Deut. 21. 8.*

O shut not up our souls with
sinners: nor our lives with the
blood-thirsty. *Psal. 26. 9.*

*Deliver us from blood-guilti-
ness, O God, thou that art the
God of our salvation: and our
tongues shall sing of thy righte-
ousness.* *Psal. 51. 14.*

For thou art the God that
hast no pleasure in wickedness:
neither shall any evil dwell with
thee. *Psal. 5. 4.*

*Thou wilt destroy them that
speak leasing: the Lord abhors
both the blood-thirsty and deceitful
man.* *Ver. 6.*

O how suddenly do they con-
sume: perish, and come to a
fearful end! *Psal. 73. 18.*

*Yea, even like as a dream when
one awaketh: so didst thou make*

*their image to vanish out of the
city.* *Ver. 19.*

Great and marvellous are thy
works, O Lord God Almighty:
just and true are thy ways, O
King of saints! *Rev. 15. 3.*

*Righteous art thou, O Lord:
and just are thy judgments.* *Psal.*
119. 137.

Glory be to the Father, and
to the Son: and to the Holy
Ghost;

*As it was in the beginning, is
now, and ever shall be: world
without end. Amen.*

¶ *Proper Psalms. 9, 10, 11.*

¶ *Proper Lessons.*

The First, 2 Sam. 1.

The Second, S. Matth. 27.

¶ *Instead of the first Collect at
Morning Prayer, shall these two
which next follow, be used:*

O Most mighty God, terrible
in thy judgments, and
wonderful in thy doings to-
ward the children of men; who
in thy heavy displeasure didst
suffer the life of our gracious So-
vereign King Charles the First,
to be, as this day, taken away
by the hands of cruel and bloody
men: We thy sinful creatures
here assembled before thee, do,
in the behalf of all the people
of this land, humbly confess,
that they were the crying sins
of this Nation, which brought
down this heavy judgment
upon us. But, O gracious God,
when thou makest inquisition
for blood, lay not the guilt of
this innocent blood (the shed-
ding whereof nothing but the
blood of thy Son can expiate)
lay it not to the charge of the
people of this land; nor let it
ever be required of us or our
posterity

King Charles the Martyr.

posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Blessed Lord, in whose sight the death of thy saints is precious; We magnify thy Name, for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified, in the forgiveness of our sins; and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

In the End of the Litany (which shall always on this Day be used) immediately after the Collect
[We humbly beseech thee, O Father, &c.] *the three Collects next following are to be read.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy: to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, And of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

King Charles the Martyr.

¶ *In the Communion Service, after the Prayer for the King, [Almighty God, whose Kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two be used.*

O most mighty God, &c.

Blessed Lord, &c.

As in the Morning Prayers.

The Epistle. 1 S. Pet. 2. 13.

SUBMIT yourselves to every Ordinance of man for the Lord's sake : whether it be to the King, as supreme ; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently ? but if when ye do well, and suffer for it, ye take it patiently ; this is acceptable with God. For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow his steps ; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. 21. 33.

THERE was a certain holder which planted a vineyard, and hedged it round

about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second Parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority ; or the Minister who officiates, shall preach a Sermon of his own composing upon the same Argument.*

¶ *In the Offertory shall this Sentence be read :*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. S. Matth. 7. 12.

¶ *After*

King Charles the Martyr.

¶ *After the Prayer [For the whole state of Christ's Church, &c.] these two Collects following shall be used :*

O Lord our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy ; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King *Charles* the First, as on this day, to fall into the Hands of violent and blood-thirsty men, and barbarously to be murdered by them ; yet thou didst not leave us for ever, as sheep without a shepherd ; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast ; and didst bring him back in thy good

appointed time, to sit upon the throne of his Father ; and, together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks ; beseeching thee still to continue thy gracious protection over the whole Royal Family ; and to grant to our gracious Sovereign King *GEORGE*, a long and happy Reign over us : So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer, instead of Venite Exultemus, shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, &c.

¶ *Proper Psalms.* 79, 94, 85.

¶ *Proper Lessons.*

The First, Jer. 12. or Dan. 9. to ver. 22.

The Second, Hebr. 11. ver. 32. and 12. to ver. 7.

¶ *Instead of the first Collect at Evening Prayer, shall these two which next follow be used.*

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice ; but also performest thy pleasure in such a manner that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works ; We, thy sinful people, do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed ; we having drawn down the same

O

upon

King Charles the Martyr.

upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this day especially) and to turn from us, and our posterity, all those judgments, which we by our sins have worthily deserved. Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King *Charles* the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy Name through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect*
[Lighten our darkness, &c.]
shall these three next following be used:

O Lord, we beseech thee, &c.
O most mighty God, &c.
Turn thou us, &c.
As before at Morning Prayer.

¶ *Immediately before the Prayer of Saint Chrysostom, shall this Collect, which next followeth, be used:*

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder, as on this day committed upon the sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith, and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end; and all this for thy Son our Lord Jesus Christ his sake: To whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Form

A Form of PRAYER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption: which unspeakable mercies were wonderfully compleated upon the Twenty-ninth of May, in the year 1660; and in memory thereof, that Day in every year is by Act of Parliament appointed to be for ever kept holy.

The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Observation of the Twenty ninth Day of May yearly, as a Day of publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty ninth of May, and Notice shall be given for the due observation of the said Day.

The Service shall be the same with the usual Office for Ho'y-days; except where it is in this Office otherwise appointed.

If this Day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper Places: If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the proper Psalms appointed for this Day, instead of those of ordinary Course shall be also used, and the Collects added as before; and in all these Cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of Venite exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

It is of the Lord's mercies that we were not consumed: because his compassions fail not. Lam. 3. 22.

Instead of Venite exultemus, shall be said or sung this Hymn following; one Verse by the Priest, and another by the Clerk and People.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. Psal. 89. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. 111. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? Psal. 106. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. Psal. 111. 2.

The Lord setteth up the meek: and bringeth the un-

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godly down to the ground. *Psal.* 147. 6.

The Lord executeth brighteousness and judgment: for all them that are oppressed with wrong. *Psal.* 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *ver.* 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *ver.* 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psal.* 66. 9.

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. *ver.* 11.

Oh, how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psal.* 71. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal.* 136. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psal.* 85. 1.

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. *Psal.* 59. 10.

They are brought down and fallen: but we are risen, and stand upright. *Psal.* 20. 8.

There are they fallen, all that work wickedness: they are cast

down, and shall not be able to stand. *Psal.* 36. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal.* 115. 12.

He shall bless them that fear the Lord: both small and great. *ver.* 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! *Psal.* 107. 21.

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness. *ver.* 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psal.* 78. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a faithless and stubborn generation. *ver.* 6, 9.

Give thanks, O Israel, unto God the Lord, in the congregations: from the ground of the heart. *Psal.* lxxviii. 26.

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. *ver.* 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psal.* 7. 9.

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say alway, The Lord be praised. *Psal.* 40. 19.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Proper Psalms.*

124, 126, 129, 118.

¶ *Proper*

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¶ Proper Lessons.

*The First, 2 Sam. 19. verse 9.
or Numb. 16. Te Deum.*

*The Second, The Epistle of
Saint Jude. Jubilate Deo.*

¶ *The Suffrages next after the
Creed shall stand thus :*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King ;

*Answer. Who putteth his trust
in thee.*

*Priest. Send him help from
thy holy place.*

Answer. And evermore mightily defend him.

*Priest. Let his enemies have
no advantage against him.*

*Answer. Let not the wicked
approach to hurt him.*

*Priest. Endue thy Ministers
with righteousness.*

*Answer. And make thy chosen
people joyful.*

*Priest. Give peace in our time,
O Lord ;*

*Answer. Because there is none
other that fighteth for us, but only
thou, O God.*

*Priest. Be unto us, O Lord,
a strong tower ;*

*Answer. From the face of our
enemies.*

Priest. O Lord, hear our prayer.

*Answer. And let our cry come
unto thee.*

¶ *Instead of the first Collect at
Morning Prayer, shall these two
which follow be used :*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from the GREAT REBELLION, and all the miseries and oppressions consequent

thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them : Beseeching thee still to continue such thy Mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous Providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King Charles the Second (notwithstanding all the power and malice of his enemies) and by placing him on the Throne of these kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts : We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us : and to offer unto thee our sacrifice of praise for the same ; humbly beseeching thee to accept this our unfeigned though unworthy oblation of ourselves : vowing all holy obedience in thought, word, and work, unto thy divine Majesty : and promising all loyal and dutiful allegiance to thine Anointed Servant now set over us, and to his Heirs after him : whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to

The Restoration of the Royal Family.

crown him with Immortality and Glory in the word to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

¶ *In the End of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, &c.] shall this be said which next followeth.*

Almighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal Truth, from the malicious Conspiracies, and wicked practices of all their enemies: We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick Mercies, so especially for that signal and wonderful Deliverance by thy wise and good Providence (as upon this Day) compleated, and vouchsafed to our then most gracious Sovereign King *Charles*, the Second, and all the Royal Family: and in them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad Confusions and Ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; nor our foresight, but thy providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour, and glory, and praise, with most humble and hearty thanks in all Churches

of the Saints: Even so, blessed be the Lord our God, who alone doth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from THE GREAT REBELLION, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

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and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this Day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned though unworthy Oblation of ourselves: Vowing all holy obedience, in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him: Whom we beseech thee to bless with all increase of Grace, Honour, and Happiness in this world, and to crown him with Immortality and Glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of

foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. Matth. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read:*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Matth. 7. 21.

¶ *After the Prayer* [For the whole state of Christ's Church, &c.] *this Collect following shall be used:*

Almighty God, and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in a most

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extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who, under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected, the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us. Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King **GEORGE**, and all that are put in authority under him, with judgment and justice, to cut

off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an helmet of Salvation, and a strong tower of defence against the face of all his enemies: Clothe them with shame and confusion, but upon himself, and his posterity, let the crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghost, be glory in the Church, throughout all ages, world without end. Amen.

A FORM of PRAYER with Thanksgiving to Almighty God, to be used in all Churches and Chapels within this Realm, every year, upon the Twenty-fifth Day of October: being the Day on which His Majesty began his happy Reign.

¶ *The Service shall be the same with the usual office for Holy-days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences:*

I Exhort that, first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men: for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: for this is good and acceptable unto God our Saviour. *1 Tim. 2. 1, 2, 3.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

¶ *Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Psal. 8. 1.*

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him! *Psal. 144. 3.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.*

111. 4.

O that men would therefore praise the Lord for his goodness:

and declare the wonders that he doeth for the children of men! Psal. 107. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Psal. 84. 9.*

O hold thou up his goings in thy paths: that his footsteps slip not. Psal. 17. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Psal. 61. 6. & 21. 6.*

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psal. 61. 7.

In his time let the righteous flourish: and let peace be in all our borders. *Psal. 72. 7. & 147. 14.*

As for his enemies clothe them with shame: but upon himself let his crown flourish. Psal. 132. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psal. 72. 18.*

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. Ver. 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

A Form of Prayer with Thanksgiving

¶ *Proper Psalms, 20, 21, 101.*

¶ *Proper Lessons.*

The First, Josh. 1. to the end of the 9th Verse.

Te Deum.

The Second, Rom. 13.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus :*

Priest. O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King,

Ans. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Ans. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Ans. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Ans. From the face of our enemies.

Priest. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

¶ *Instead of the first Collect at Morning Prayer, shall be used this following Collect of Thanksgiving for his Majesty's Accession to the Throne :*

Almighty God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks for that thou wast pleased, as on this Day, to place thy Servant, our Sovereign Lord King **GEORGE**, upon the throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace, and love, and all those virtues that adorn the Christian Profession, flourish in his days; direct all his counsels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good: let him always possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful subinssion to his authority: let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *In the End of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the King and Royal Family, be used :*

O Lord our God, who upholdest and governest all things in heaven and earth; Receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord **GEORGE**, as on this day set over us by thy grace, and providence, to be our King; and so, together with

with him, bless our gracious Queen *CHARLOTTE*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family; that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for God's Protection of the King against all his Enemies.*

MOST gracious God, who hast set thy servant *GEORGE* our King upon the throne of his Ancestors; We most humbly beseech thee to protect him on the same from all the Dangers to which he may be exposed. Hide him from the gathering together of the forward, and from the insurrection of wicked doers. Do thou weaken the hands, blast the designs, and defeat the enterprises of all his enemies; that no secret conspiracies, nor open violences, may disquiet his Reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his Defender, and mighty Deliverer in all difficulties and adversities, through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament, if sitting.*

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.*

Blessed Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their duty to promote the spiritual Welfare, together with the temporal Interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant, our most gracious King, over this Church and Nation: Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hand; Let his eyes behold the success of his designs for the Service of thy true Religion established among us; And make him a blessed Instrument of protecting and advancing thy truth wherever it is persecuted and oppressed: Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before his Face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will: And that these Blessings may be continued to after-ages, let there never be one wanting in his House to succeed him in the Government of these Kingdoms; that our posterity may

A Form of Prayer with Thanksgiving

see his Children's Children, and Peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. Matth. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wicked-

ness, and said, Why tempt ye me, ye hypocrites? shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's. When they had heard these words, they marvelled and left him, and went their way.

¶ *After the Nicene Creed, shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth. 5. 16.*

¶ *After the Prayer [For the whole state of Christ's Church, &c.] these Collects following shall be used.*

¶ *A Prayer for Unity.*

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; That as there is but one Body, and one Spirit, and one Hope of our Calling; one Lord, one Faith, one Baptism, one God and Father of us all; so we may henceforth be all of one Heart, and of one Soul, united in one holy bond of truth and peace, of faith and charity; and may with

one.

for the Twenty-fifth Day of October.

one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God; that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all Wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

GEORGE R.

OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court at St. James's the Seventh Day of October, 1761, in the First Year of our Reign.

By His Majesty's Command,

BUTE.

ARTICLES

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562; for avoiding of Diversities of Opinions, and for establishing of Consent touching True Religion.

ARTICLES of RELIGION.

I. *Of Faith in the holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried: so also it is to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body with flesh, bones, and all things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith,

or

ARTICLES of RELIGION.

or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the old and New Testament, of whose Authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

G Enesis,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine: such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,

The Song of the three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory Promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

VIII. *Of the three Creeds.*

THE three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of original or Birth-sin.*

O Riginal Sin standeth not in the following of *Adam* (as the *Pelegians* do vainly talk) but it

ARTICLES of RELIGION.

it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit: and therefore in every person born into this world, it deserveth God's wrath and Damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of Sin.

X. *Of Free-will.*

THE condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own works or

deservings: Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of good Works.*

ALbeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the fruit.

XIII. *Of works before Justification.*

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea, rather for that they that are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

Voluntary Works, besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required;

ARTICLES of RELIGION.

required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV *Of Christ alone without Sin.*

CHRIST, in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh, and in his Spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin (as Saint *John* saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of sin after Baptism.*

NOT every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) rise again, and amend our lives. And therefore they are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the founda-

tions of the world were laid) he hath constantly decreed, by his Counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by Adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore,

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Furthermore, we must receive God's Promises in such wise, as they be generally set forth to us in holy Scripture: And in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining Eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary

to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ; yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the Commandment and Will of princes. And when they be gathered together (so much as they be an Assembly of men; whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to Salvation, have neither Strength nor Authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the Office of publick Preaching, or Ministering

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tering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by Men who have publick Authority given unto them in the Congregation to call and send Ministers into the Lord's Vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the People understandeth.*

IT is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understood of the People.

XXV. *Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian Men's Profession; but rather they be certain sure Witnesses, and effectual Signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures:

but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholsome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the unworthiness of the Ministers which hinders not the effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's Institution and Promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally

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finally being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

Baptism is not only a sign of Profession, and mark of Difference, whereby Christian Men are discerned from others that be not Christened; but it is also a sign of Regeneration, or new Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the promises of forgiveness of sin, and of our Adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another, but rather is a Sacrament of our Redemption by Christ's death: Inasmuch, that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the Substance of Bread and Wine in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the Nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked, which eat not the Body of Christ in the Use of the Lord's Supper.*

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their Teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather, to their Condemnation, do eat and drink the Sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Laypeople: for both the parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual, and there is none other Satisfaction for sin but that alone. Wherefore the Sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission

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of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the Estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own Discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT Person which by open denunciation of the Church is rightly cut off from the Unity of the Church, and excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countries, Times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought

to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak brethren.

Every particular or national Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by man's Authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second Book of Homilies, the several Titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these Times; as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

¶ *Of the Names of the Homilies.*

- 1 **O**F the right Use of the Church.
- 2 Against Peril of Idolatry.
- 3 Of repairing and keeping clean of Churches.
- 4 Of good Works: first of Fasting.
- 5 Against Gluttony and Drunkenness.
- 6 Against Excess of Apparel.
- 7 Of Prayer.
- 8 Of the Place and Time of Prayer.
- 9 That Common Prayer and Sacraments ought to be ministered in a known Tongue.

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- 10 Of the reverend estimation of God's Word.
- 11 Of Alms-doing.
- 12 Of the Nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the resurrection of Christ.
- 15 Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the Gifts of the Holy Ghost.
- 17 For the Rogation-days.
- 18 Of the State of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

XXXVI. Of Consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops, and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

XXXVII. Of the Civil Magistrates.

THE King's Majesty hath the chief Power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all

Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the King's Majesty the chief Government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the Ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil Sword the stubborn and evil-doers.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with Death for heinous and grievous Offences.

It is lawful for Christian men, at the Commandment of the Magistrate to wear Weapons, and serve in the Wars.

XXXVIII. Of Christian Men's Goods, which are not common.

THE Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

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XXXIX. *Of a Christian Man's oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle: So we judge that Christian Re-

ligion doth not prohibit, but that a man may swear when the Magistrate requireth, in a Cause of Faith and Charity, so it be done according to the Prophet's teaching in Justice, Judgment, and Truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within this Realm, by the assent and consent of our Sovereign Lady **ELIZABETH**, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the upper house, and by the subscription of the whole Clergy of the nether house in their Convocation, in the Year of our Lord 1571.

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A TABLE of KINDRED and AFFINITY,
wherein whosoever are related, are forbidden in
Scripture and our Laws to Marry together.

A Man may not marry his

- 1 **G**randmother,
- 2 **G**randfather's Wife,
- 3 Wife's Grandmother.

- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.

- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.

- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.

- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.

- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.

- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.

- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.

- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.

- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A woman may not marry with her

- 1 **G**randfather, [band,
- 2 **G**randmother's Hus-
- 3 Husband's Grandfather.

- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.

- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.

- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.

- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.

- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.

- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.

- 22 Daughter's Daughter's Hus-
- 23 Husband's Son's Son, [band,
- 24 Husband's Daughter's Son.

- 25 Brother's Son,
- 26 Sister's Son, [band.
- 27 Brother's Daughter's Hus-

- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

T H E E N D.

THE WHOLE BOOK
OF
P S A L M S,

COLLECTED INTO
ENGLISH METRE,

✓ BY
Thomas Sternhold, John Hopkins,
and Others ;

CONFERR'D WITH THE HEBREW:

Set forth and allowed to be Sung in all Churches,
of all the People together, before and after Morning
and Evening Prayer: and also before and after Sermons;
and moreover in private Houses, for their godly Solace
and Comfort: laying apart all ungodly Songs and
Ballads, which tend only to the nourishing of Vice,
and corrupting of Youth.

*Is any among you afflicted? let him pray. Is any merry? let
him sing Psalms. Jam. 5. 13.*

*Let the word of Christ dwell in you richly in all wisdom;
teaching and admonishing one another in Psalms, and Hymns,
and spiritual Songs; singing with grace in your hearts to
the Lord. Coloss. 3. 16.*

O X F O R D,

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THE PSALMS of DAVID.

P S A L. I. T. S.

THE man is blest that hath not lent
Nor led his life as sinners do,
2 But in the law of God the Lord
And in the same doth exercise
3 He shall be like a tree that is
Which in due season bringeth forth
4 Whose leaf shall never fade nor fall,
Ev'n so all things shall prosper well
5 As for ungodly men, with them
But as the chaff, which by the wind
6 Therefore the wicked men shall not
Nor in th' assembly of the just
7 For why? the way of godly men
Whereas the way of wicked men

to wicked men his ear;
nor sat in scorner's chair:
doth set his whole delight,
himself both day and night.
planted the rivers nigh,
its fruit abundantly;
but flourishing shall stand:
that this man takes in hand.
it shall be nothing so;
is driven to and fro.
in judgment stand upright,
shall sinners come in fight.
unto the Lord is known:
shall quite be overthrown.

P S A L. II. T. S.

WHY did the Gentiles tumults raise?
Why do the people still contrive
2 The kings and rulers of the earth
Against the Lord, and Christ his Son,
3 Shall we be bound to them? say they,
And of their doctrine and their law
4 But he that in the heaven doth dwell
And make them all as mocking-stocks
5 For in his wrath he shall reprove
And in his fury trouble them,
6 I have anointed him my King
I will therefore, Lord, preach thy law
7 The law whereof the Lord himself
Thou art my only Son, this day
8 All people I will give to thee,
'The ends and coasts of all the earth
9 Thou shalt them bruise, ev'n like to those
And as a potter's vessel break
10 Now ye, O kings, and rulers all,
By whom the matters of the world
11 See that ye serve the Lord above
See that with reverence ye rejoice
12 See that ye do embrace and kiss
Lest in his wrath ye suddenly
13 If once his wrath (but little) shall
Then only they that trust in him

what rage was in their brain?
a thing that is but vain?
conspire and are all bent
whom he among us sent.
let all their bonds be broke,
let us reject the yoke.
their doings will deride,
throughout the world so wide.
their pride and scornful way,
and unto them shall say,
upon my holy hill;
according to thy will;
hath thus said unto me,
have I begotten thee:
as heirs at thy request;
by thee shall be possess'd:
that under foot are trod,
them with an iron rod,
be wise therefore and learn'd,
are judg'd and discern'd.
in trembling and in fear;
when ye to him draw near:
his Son without delay,
perish from the right way.
be kindled in his breast,
shall happy be and blest.

P S A L. III. T. S.

O Lord, how are my foes increas'd
They break my heart when as they say,
2 But thou, O Lord, art my defence,
My worship and my honour both,
3 Then with my voice unto the Lord
And he out of his holy hill
4 I laid me down, and quietly
For why? I know assuredly
5 If thousands up against me rise,
For thou art still my Lord and God,
6 Rise up therefore, save me, my God,
For thou hast broke the cheeks and teeth
7 Salvation only doth belong
Who on thy people dost bestow -

who vex me more and more?
say, God can him not restore.
when I am hard beset,
and thou hold'st up my head.
I did both call and cry,
did hear me instantly.
I slept and rose again.
the Lord did me sustain.
I will not be afraid;
my Saviour and my aid.
to thee I make my prayer:
of all that wicked are.
to thee, O Lord, above,
thy blessing and thy love.

- O** God, thou art my righteousness,
Thou hast set me at liberty
2 Have mercy, Lord, therefore on me,
For unto thee incessantly.
3 O mortal men, how long will ye
Why wander ye in vanity,
4 Know ye that good and godly men
And when to him I make complaint,
5 Sin not, but stand in awe therefore,
And in your chamber quietly
6 Offer to God the sacrifice
And look that in the living Lord
7 The greater sort crave worldly goods,
But, Lord, grant us thy countenance,
8 For thou thereby shalt make my heart
Than they that of their corn and wine
9 In peace therefore lie down will I,
For thou only dost me, O Lord,
- Lord, hear me when I call;
when I was bound in thrall:
and grant me my request;
to cry I will not rest.
my glory thus despise?
and follow after lies?
the Lord doth take and chuse;
he doth me not refuse.
examine well your heart,
see ye yourselves convert.
of righteousness and praise;
ye put your trust always.
and riches do embrace;
thy favour, and thy grace:
more joyful and more glad,
full great increase have had.
taking my rest and sleep;
preserve and safely keep.

P S A L. V. T. S.

- I** NCLINE thine ears, O Lord, and let
To thee, who art my God and King,
2 Hear me betimes, Lord, tarry not,
My supplication in the morn
3 And I will patiently still trust
Thou art not pleas'd with wickedness,
4 Such as be foolish shall not stand
Vain workers of iniquity.
5 The lyars and base flatterers
B'ood thirstily and deceitful men
6 Therefore will I come to thy house,
And rev'rently will worship thee
7 Lord, lead me in thy righteousness,
Also the way that I should walk
8 For in their mouths there is no truth,
Their throat an open sepulchre,
9 Destroy their false conspiracies,
Subvert them in their heaps of sin,
10 But those that put their trust in thee,
And render thanks for thy defence,
11 For thou with favour wilt increase
And with thy grace, as with a shield.
- my words have free access
from whom I seek redress.
for I will have respect
to thee for to direct.
in thee, my God, alone;
and ill with thee dwells none.
in sight of thee, O Lord:
thou hast always abhorr'd.
shall be destroy'd by thee,
likewise shall hated be.
trusting upon thy grace,
towards thy holy place.
for to confound my foes;
before my face disclose:
their inward filth is great,
and tongues full of deceit.
that they may come to nought;
who have rebellion wrought;
let them be glad always,
and give thy name the praise.
the just and righteous still,
defend him from all ill.

P S A L. VI, T. S.

- L** ORD, in thy wrath reprove me not,
Nor yet correct me in thy rage,
2 For I am weak, therefore, O Lord,
And heal me, Lord, for why thou know'st
3 My soul is troubled very sore
But, Lord, how long wilt thou delay
4 Lord, turn thee to thy wonted grace,
O save me, not for my deserts,
5 For why? no man among the dead
Or who shall worship thee, O Lord,
6 So grievous is my plaint and moan,
All the night long I wash my bed
7 My sight is dim, and waxeth old
For fear of them that be my foes,
8 But now depart from me, all ye
Because the Lord hath heard the voice
9 He heard not only the request
But it received at my hands
10 And now my foes that vexed me
And suddenly confound them all
- tho' I deserve thine ire,
O Lord, I thee desire:
of mercy me forbear,
'fit my bones do quake for fear.
and vex'd exceedingly;
to cure my misery?
some pity on me take;
but for thy mercies sake.
rememb'reth thee at all;
that in the pit do fall?
that I grow wond'rous faint,
with tears of my complaint.
with anguish of my heart,
and would my soul subvert.
that work iniquity,
of my complaint and cry:
and pray'r of my sad heart,
and took it in good part.
the Lord will soon desame,
with great rebuke and shame.

P S A L M VII, VIII, IX.

P S A L. VII. T. S.

- O** Lord my God, I put my trust
Save me from them that me pursue,
1 Left like a lion he me tear
While there is none to succour me
2 O Lord my God, if I have done
Or else if I be found in fault,
3 Or to my friends rewarded ill.
Who me pursu'd most cruelly.
4 Then let my foe pursue my soul,
Unto the earth, and also lay
5 Stand up, O Lord, in wrath, because
Unto the judgment rise for me
6 Then shall great nations come to thee,
If thou declare, for love of them,
7 And as thou art of all men Judge,
According to my righteousness
and confidence in thee;
and still deliver me:
and rend in pieces small,
and rid me out of thrall.
the thing that is not right,
or guilty in thy sight;
or left him in distress,
and hated me causeless:
let him my life down thrust
my honour in the dust.
my foes do rage so fast;
which thou commanded hast.
and know thee by this thing,
thyself as Lord and King.
O Lord, now judge thou me,
and my integrity.

The Second Part.

- 9 Lord, cease the hate of wicked men,
By whom the secrets of all hearts
10 I take my help to come of God
Who doth preserve all those that be
11 The just man and the wicked both
So that he feels his mighty hand
12 Except he change his mind, I die:
He whets his sword, he bends his bow,
13 And doth prepare his mortal darts,
For them that do me persecute,
14 But lo, tho' he in travail be
And of his mischief once conceiv'd
15 He digs a ditch and makes it deep,
But he shall fall into the pit
16 Thus wrong returneth to the hurt
And all the mischief that he wrought
17 I will give thanks to God therefore
And with my song will praise the Name
and be the just man's guide;
are searched and descri'd.
in all my pain and smart,
of pure and perfect heart.
God judgeth by his power,
ev'n ev'ry day and hour.
for ev'n as he thinks fit,
aiming where he may hit;
his arrows keen and sharp,
and do at mischief harp.
of his dev'lish forecast,
he brings forth nought at last:
in hope to hurt his brother;
that he digg'd up for other.
of him in whom it bred,
shall fall on his own head.
that judgeth righteously;
of him that is most High.

P S A L. VIII. T. S.

- O** God our Lord, how wonderful
'Thy fame surmounts in dignity
2 Ev'n by the mouth of sucking babes
For in choise babes thy might is seen,
3 And when I see the heav'ns above,
The sun, the moon, and all the stars,
4 Lord, what is man, that thou of him
Or what the son of man, whom thou
5 For thou hast made him little less
And thou hast also crowned him
6 'Thou hast prefer'd him to be Lord
Hast in subjection unto him
7 As sheep, and neat, and all things else
Fowls of the air, fish in the sea,
8 O God our Lord, how excellent
In all the earth! therefore do we
are thy works ev'ry where!
the highest heavens that are,
thou wilt confound thy foes,
thy graces they disclose.
the works of thine own hand,
in order as they stand;
tak'it such abundant care!
to visit dost not spare!
than angels in degree,
with glorious dignity:
of all thy work, and thou
put all things here below;
that in the fields do feed,
and all that therein breed.
is thy most glorious Name
praise and adore the same.

P S A L. IX. T. S.

- W**ITH heart and mouth to thee, O Lord, will I sing laud and praise,
And speak of all thy wond'rous works and them declare always.
2 I will be glad, and much rejoice
And make my songs extol thy Name
3 Because my foes are driven back
They do fall down and are destroy'd
4 'Thou hast avenged all my wrong,
Thou dost with justice hear my cause
5 Thou dost rebuke the heathen folk,
That afterwards the memory
6 Destructions to an end are come,
With them likewise are perished
and turned unto flight:
by thy great pow'r and might,
my grief and all my grudge;
most like a righteous judge.
and wicked so confound,
of them cannot be found,
and cities overthrow;
their fame and great renown.

P S A L M X.

- 7 Know thou that he who is above
And in the seat of equity,
- 8 With justice he will keep and guide
And so will yield with equity
- 9 He is protector of the poor,
He is in all adversity
- 10 And they that know thy holy Name,
For thou forsakeſt not their ſuit

for evermore ſhall reign,
true judgment will maintain :
the world and every wight ;
to every man his right.
what time they be oppreſt ;
their refuge and their reſt.
therefore ſhall truſt in thee ;
in their neceſſity.

The Second Part.

- 11 Sing pſalms therefore unto the Lord,
Among the people all declare
- 12 For he is mindful of the blood
Forgetting not the humble man
- 13 Have mercy, Lord, on me becauſe
Who from the gates of death are wont
- 14 In Sion that I may ſet forth
And that in thy ſalvation great
- 15 'The heathen ſtick faſt in the pit
And in the net that they did hide
- 16 By judgments great the Lord is known,
And faſt entangled in the work
- 17 The wicked and deceitful men,
And all the people of the world
- 18 But ſure the Lord will not forget
'The patient people never look
- 19 O Lord, ariſe, leſt men prevail
And let the heathen folk receive
- 20 Lord, ſtrike ſuch terror, fear and dread
'They will be forced to confeſs

who dwells on Sion hill ;
his noble acts and will.
of them that be oppreſt,
that ſeeks to him for reſt.
my foes do yet remain ;
to raiſe me up again ;
thy praiſe with heart and voice ;
my ſoul may ſtill rejoice.
which they themſelves prepar'd,
their own feet are enſnar'd.
whiſt wicked men are caught,
which their own hands have wrought.
go down to hell below,
that God reſuſe to know.
the poor man's grief and pain ;
for help of him in vain.
that be of worldly might ;
their judgment in thy ſight.
into their hearts, and then
themſelves to be but men.

P S A L. X. T. S.

- W**HAT is the cauſe that thou, O Lord,
Why hideſt thou thy face in time
- 2 The poor do periſh by the proud
Let them be taken in the craft
 - 3 For in the luſt of his own heart
So doth the wicked praiſe himſelf,
 - 4 He is ſo proud that right and wrong
Nay, nay, there is no God, ſaith he,
 - 5 Becauſe his ways do proſper ſtill,
And with a blaſt doth puff againſt
 - 6 'Tuth, tuth, ſaith he. I have no dread
And why ? for all adverſity
 - 7 His mouth is full of curſedneſs,
Under his tongue there nothing is
 - 8 He lieth hid in ways and holes
Againſt the poor that paſs by him
 - 9 And, like a lion, privily
That he may ſnare them in his net,
 - 10 With cunning craft and ſubtilty
So are great heaps of poor men made,

ſo far off now doſt ſtand ?
when trouble is at hand ?
and wicked men's deſire ;
which they themſelves conſpire.
th' ungodly doth delight ;
and doth the Lord deſpite.
he ſetteth all apart ;
for thus he thinks in heart.
he doth thy laws neglect ;
ſuch as would him correct.
leſt my eſtate ſhould change ;
to him is very ſtrange.
offraud, deceit, and guile ;
but what is baſe and vile.
to ſlay the innocent,
his cruel eyes are bent :
lies lurking in his den,
and ſpoil poor harmleſs men,
he croucheth down alway :
by his ſtrong power a prey.

The Second Part.

- 11 Tuth, God forgetteth this, ſaith he,
His countenance is caſt aſide,
- 12 Ariſe, O Lord our God, in whom
Liſt up thy hand, do not forget
- 13 Why ſhould the proud and wicked man
Whiſt in his heart he crieth, 'Tuth,
- 14 But thou ſeeſt all their wickedneſs,
'That friendleſs and poor fatherleſs
- 15 Of wicked and malicious men
'That they with their iniquity.
- 16 The Lord ſhall reign for evermore
and he will chaſe out of the land
- 17 Thou heareſt, Lord, the poor's complaint,
'Their hearts thou wilt confirm, until
- 18 To judge the poor and fatherleſs
'That they may be no more oppreſt'd

therefore I may be bold :
he doth it not behold.
the poor man's hope doth reſt,
the poor that be oppreſt.
blaſpheme God's holy Name,
God cares not for the ſame ?
and we'll doſt underſtand,
are leſt into thy hand.
then break the pow'r alway,
may periſh and decay.
as King and God alone,
the heathen folk each one.
their prayer and their requeſt ;
thine ears to hear be preſt :
and help them to their right,
by men of worldly might.

P S A L M XI, XII, XIII, XIV.

P S A L. XI. T. S.

IN God the Lord I put my trust,
Unto the mountains swiftly fly,
2 Behold, the wicked bend their bows,
To shoot in secret at those, who
3 Of worldly hope all stays were thrunk,
Alas ! the just and upright man,
4 But he that in his temple is
And in the highest heav'ns doth sit
5 The poor and simple man's estate
And searches out full narrowly
6 And with a chearful countenance
But in his heart he doth abhor
7 And on the sinners casteth snares
Brimstone and fire, and whirlwinds great,
8 Ye see then how a righteous God
And unto just and upright men

why say ye to my soul,
as doth the winged fowl ?
their arrows they prepare,
fincere and upright are.
and clearly brought to nought ?
what evil hath he wrought ?
most holy and most high,
in royal majesty,
considers in his mind,
the manners of mankind :
the righteous man will use,
all such as mischief muse :
as thick as hail or rain :
appointed for their pain.
doth righteousness embrace,
thews forth his pleasant face.

P S A L. XII. T. S.

HELP, Lord, for good and godly men do perish and decay,
And faith and truth from worldly men is parted clean away.
2 Who so doth with his neighbour talk
For ev'ry man bethinketh how
3 But flatter'ing and deceitful lips
To speak proud words and make great brags, the Lord will soon cut out,
4 For they say still, We will prevail,
Our tongues as ours, we ought to speak ; What Lord shall us controul ?
5 But for the great complaint and cry
I will arise now, saith the Lord,
6 God's word is like to silver pure,
Which hath not less than seven times in the fire been purify'd.
7 Now since thy promise is to help,
And save us now and evermore,
8 For now the wicked world is full
of mischief manifold,
Whilst vanity with worldly men
so highly is extoll'd.

P S A L. XIII. T. S.

HOW long wilt thou forget me, Lord ? shall it for ever be ?
How long dost thou intend to hide
thy face away from me ?
2 In heart and mind how long shall I
with care tormented be ?
And how long shall my deadly foe
thus triumph over me ?
3 Behold me now, O Lord my God,
and hear me sore oppress'd ;
Lighten my eyes, lest I do sleep,
as one by death possess'd ;
4 Lest that my enemy do say,
Behold, I do prevail ;
Lest they also that hate my soul
rejoice to see me fail.
5 But from thy mercy and goodness
my hope shall not depart :
In thy relief and saving health
right glad shall be my heart.
6 I will give thanks unto the Lord,
and praises to him sing,
Because he hath heard my request
for ev'ry needful thing.

P S A L. XIV. T. S.

THERE is no God, do foolish men
asfirm in their mad mood ;
Their drifts are all corrupt and vain,
not one of them doth good.
2 The Lord beheld from heaven most high
the whole race of mankind,
And saw not one that sought indeed
the living God to find.
3 They went all wide and were corrupt,
and truly there was none
That in the world did any good,
no not so much as one.
4 Is all their judgments so far lost,
that all work mischief still,
Eating my people ev'n as bread,
not one to seek God's will ?
5 When they thus rage, then suddenly
great fear on them shall fall ;
For God doth love the righteous men,
and will preserve them all.
6 Ye mock the doings of the poor
to their reproach and shame,
Because they put their trust in God,
and call upon his Name.
7 But who shall give thy people health ?
and when wilt thou fulfil
Thy promise made to Israel
from out of Sion hill ?
8 For when thou shalt restore again
such as were captive led,
Then Jacob shall therein rejoice,
and Israel be glad.

P S A L M XV, XVI, XVII.

P S A L. XV. T. S.

- W**ITHIN thy tabernacle, Lord,
 Or whom wilt thou receive to dwell
 2 The man whose life is uncorrupt,
 Whose heart doth think the very truth
 3 That to his neighbour doth no ill
 Nor willingly doth slanders raise,
 3 That in his heart regardeth not
 But those that love and fear the Lord,
 5 His oath and all his promises
 Altho he make his cov'nant so
 6 That putteth not to usury
 Nor for to hurt the innocent
 7 Whoso doth these things faithfully,
 Shall never perish in this world,
- who shall inhabit still?
 in thy most holy hill?
 whose works are just and straight;
 and tongue speaks no deceit;
 in body, goods, or name,
 which might impair the same;
 malicious wicked men,
 he maketh much of them;
 that keepeth faithfully,
 that he doth lose thereby;
 his money and his coin,
 doth bribe nor yet purloin:
 and turneth not therefrom,
 nor that which is to come.

P S A L. XVI. T. S.

- L**ORD, keep me, for I trust in thee,
 Thou art my God, and of my goods
 2 Therefore I give them to the saints
 Namely, unto the faithful flock
 3 Their sorrows shall be multiply'd
 To offer to the idol gods,
 4 As for their bloody sacrifice
 I will not touch, neither thereof
 5 For why? the Lord the portion is
 And he it is that doth preserve
 6 The place wherein my lot is fall'n
 My heritage assign'd to me
 7 I thank the Lord that caused me
 For by this means my secret thoughts
 8 I set the Lord still in my sight,
 For he doth stand on on my right hand,
 9 Wherefore my heart and tongue also
 My flesh likewise doth rest in hope
 10 Thou wilt not leave my soul in hell,
 Nor yet wilt give thy Holy One
 11 But wilt me shew the way to life,
 And where at thy right hand there are
- and do confess indeed,
 thou hast not any need:
 that in the world do dwell;
 in virtue that excel.
 who run so hastily
 that are but vanity.
 and offerings of that sort,
 shall my lips make report.
 of mine inheritance,
 my lot from all mischance.
 in beauty doth excel,
 doth please me wond'rous well.
 to understand the right;
 do teach me in the night.
 and trust him over all;
 therefore I shall not fall.
 rejoice exceedingly;
 to rise again; for why?
 because thou lovest me;
 corruption for to see;
 where there is joy in store,
 pleasures for evermore.

P S A L. XVII. T. S.

- O** Lord, give ear to my just cause,
 And hear the prayer I offer up
 2 And let the judgment of my cause
 And let thine eyes behold and clear
 3 Thou hast well try'd me in the night,
 That I have spoken with my tongue,
 4 As for the works of wicked men,
 For love of thy most holy Name
 5 Then in thy paths that be most pure,
 That from the way wherein I walk
 6 For I do call to thee, O Lord,
 Then hear my prayer, and weigh right
 7 O thou the Saviour of all them
 Declare thy strength on them that spurn
 8 O keep me as thou wouldst keep
 And under cover of thy wings
- attend unto my cry,
 to thee unfeignedly;
 proceed always from thee,
 truth and simplicity.
 and yet could'st nothing find,
 that was not in my mind.
 and paths perverse and ill,
 I have refrained still.
 Lord, guide me, and preserve,
 my steps may never swerve.
 surely thou wilt me aid;
 well the words that I have said.
 that put their trust in thee,
 against thy Majesty.
 the apple of thine eye,
 defend me secretly.

The Second Part.

- 9 From wicked men that trouble me
 And from my foes that go about
 10 Who wallow in their worldly wealth,
 That in their pride they do not spare
 11 They lie in wait where I should pass,
 And musing mischief in their minds,
 12 Much like a lion greedily
 Or lurking like a lion's whelp
- and daily me annoy
 my soul for to destroy
 and are so full and fat,
 to speak they care not what.
 with craft me to confound;
 to cast me to the ground:
 that would his prey embrace,
 within some secret place.

- 13 Up, Lord, in haste, prevent my foe, and cast him at my feet ;
 Save thou my soul from the ill man, and with thy sword him smite
 14 Deliver me, Lord, by thy power, out of these tyrants hands.
 Who now so long time reigned have, and kept us in their bands :
 15 I mean from worldly men, who do in worldly goods abound,
 That have no hope of joy but what in this life can be found.
 16 Thou of thy store their belly fillst with pleasure to their mind ;
 Their children have enough, and leave the rest of theirs behind.
 17 But as for me, I will behold thy face in righteousness,
 And shall be satisfied when I awake with thy likeness.

P S A L. XVIII. T. S.

- O God my strength and fortitude,
 Thou art my castle and defence
 2 My God, my rock, in whom I trust,
 My refuge, buckler, and my shield,
 3 When I sing laud unto the Lord,
 Then from my foes I am right sure
 4 The pangs of death did compass me,
 The flowing waves of wickedness
 5 The sly and subtle snares of hell
 And for my life there was prepar'd
 6 I thus beset with pain and grief
 And he forthwith heard my complaint
 7 Such is his power, that in his wrath
 Yea, the foundation of the mount
 8 And from his nostrils went a smoke,
 And from his mouth went burning coals
 9 The Lord descended from above,
 And underneath his feet he cast
 10 On cherubs and on cherubims
 And on the wings of mighty winds
- of force I must love thee ;
 in my necessity :
 the worker of my wealth,
 the horn of all my health.
 most worthy to be serv'd,
 that I shall be preserv'd.
 and bound me every where ;
 did put me in great fear :
 were round about me set,
 a deadly trapping net ;
 did pray to God for grace,
 out of his holy place.
 he made the earth to quake,
 of Basan for to shake :
 when kindled was his ire,
 of hot consuming fire.
 and bow'd the heavens high,
 the darkness of the sky ;
 full royally he rode,
 came flying all abroad :

The Second Part.

- 11 And like a den most dark he made
 With waters black and airy clouds
 12 At his bright presence did thick clouds
 And in the flood thereof did come
 13 The fiery darts and thunderbolts
 And with his frequent lightnings he
 14 When thou, O Lord, with great rebuke
 The springs and the foundations of
 15 And from above the Lord sent down
 And pluck'd me out of waters great
 16 And me deliver'd from my foes
 Yea, from such foes as were too strong
 17 They did prevent me evermore
 But yet the Lord is my defence,
 18 He brought me forth in open place,
 And kept me safe, because he had
 19 According to my innocence,
 And to the cleanness of my hands
 20 For that I walked in his ways,
 And not departed wickedly
- his hid and secret place,
 encompassed he was.
 in haste away retire,
 hailstones and coals of fire,
 disperse them here and there,
 doth put them in great fear.
 thy anger doth declare,
 the world discover'd are.
 to fetch me from below,
 that would me overflow :
 that fought me to enthrall,
 for me to deal withal.
 in time of my great grief ;
 my succour and relief ;
 that so I might be free,
 a favour unto me.
 so did he me regard ;
 he gave me my reward ;
 and in his paths have I rod,
 from him that is my God :

The Third Part.

- 21 But evermore I have respect
 His statutes and commandments I
 22 But pure and clean and uncorrupt
 And did refrain from wickedness
 23 The Lord will therefore me reward
 As to the cleanness of my hands,
 24 For, Lord, with him that holy is,
 And with the good and virtuous man
 25 And for the loving and elect
 And thou wilt use the wicked men
 26 For thou dost save the simple folk
 And dost bring down the countenance
- to his law and decree,
 cast not away from me.
 appear'd before his face,
 and sin in every case.
 as I have done aright,
 appearing in his sight.
 wilt thou be holy too,
 thou wilt uprightly do ;
 thy favour wilt reserve,
 as wicked men deserve.
 in trouble when they lie,
 of them that look full high.

P S A L M X I X .

- | | |
|--|--|
| <p>27 The Lord will light my candle so,
The Lord my God will make also
28 For by thy help an host of men
By thee I scale and over-leap
29 Unspotted are the ways of God,
He is a sure defence to such
30 For who is God, except the Lord?
Or else who is omnipotent,</p> | <p>that it shall shine full bright;
my darkness to be light.
discomfit, Lord, I shall;
the strength of any wall.
his word is purely try'd;
as in his faith abide.
for other there is none;
saving our God alone?</p> |
|--|--|

The Fourth Part.

- | | |
|---|--|
| <p>31 The God that girdeth me with strength
That all the ways wherein I walk
32 That made my feet like to the hart's
And for my safety brought me forth
33 He did in order put my hands
To break in sunder bars of brass
34 Thou teachest me thy saving health,
Thy love and gentleness also,
35 And under me thou makest plain
So that my feet shall never slip,
36 And fiercely I pursue and take
And from the field do not return
37 So I suppress and wound my foes,
For underneath my feet they fall,
38 For thou hast girded me with strength
Thou wilt throw down my enemies
39 Lord, thou hast given me the necks
That so I might destroy all those
40 They call'd for help, but none gave ear,
Yea, to the Lord they call'd for aid,</p> | <p>is he that I do mean;
did evermore keep clean;
in swiftness of my pace,
into an open place.
in battle for to fight;
he gave my arms the might.
thy right hand is my tow'r;
dost still increase my pow'r:
the way where I should go;
nor wander to and fro:
my foes that me annoy'd;
'till they be all destroy'd.
that they can rise no more;
I wound them all so sore.
unto the battle, and
that do against me stand.
of all my enemies;
that up against me rise.
nor came to their relief;
yet heard he not their grief.</p> |
|---|--|

The Fifth Part.

- | | |
|---|--|
| <p>41 And still, like dust before the wind,
And sweep them out like filthy dirt
42 Thou keep'st me from seditious folk,
And thou dost of the heathen folk,
43 A people strange to me unknown,
And at the first obey my word,
44 I shall be irksome to my own,
But wander wide out of the way,
45 But blessed be the living Lord,
He is my rock and saving health,
46 For it is he that gave me pow'r
And with his holy word subdu'd
47 And from my foe deliver'd me,
That cruel and ungodly were,
48 And for this cause, O Lord my God,
And sing out praises to thy Name
49 Deliverance great thou giv'st the king,
Mercy for thine Anointed, and</p> | <p>I drive them under feet,
that lieth in the street.
that still in strife are led;
appoint me to be head;
and yet they shall me serve,
whereas my own will swerve.
they will not see my light;
and hide them out of sight.
most worthy of all praise;
praised be he always.
revenged for to be,
the people unto me.
and set me over those
and up against me rose.
to thee give thanks I shall,
among the Gentiles all.
and dost reserve in store
his seed for evermore.</p> |
|---|--|

P S A L. X I X. T. S.

- | | |
|--|---|
| <p>THE heav'ns and firmament on high
God's glory and omnipotence,
2 The wondrous works of God appear
The nights likewise which their race run
3 There is no language, tongue, or speech,
In all the earth and coasts thereof
4 In them the Lord made for the sun
Who like a bridegroom ready trimm'd
5 And as a valiant champion,
With joy doth haste to take in hand
6 And all the sky from end to end
Nothing can hide it from his heat,
7 How perfect is the law of God!
Converting souls, and making wise
8 The Lord's commands are righteous, and
His precepts are most pure, and do</p> | <p>do wond'rously declare,
his works and what they are.
by every day's success,
the self-same thing express.
where their sound is not heard;
their knowledge is conferr'd.
a place of great renown,
comes from his chamber down;
who would to honour rise,
some noble enterprize;
he compasseth about;
but he will find it out.
his covenant is sure,
the simple and obscure.
and rejoice the heart likewise;
give light unto the eyes.</p> |
|--|---|

P S A L M XX, XXI, XXII.

- 9 The fear of God is excellent,
The judgments of the Lord also
10 And more to be desired are
The honey and the honey-comb
11 By them thy servant is forewarn'd
And in performance of the same
12 But, Lord, what earthly man doth know
Then cleanse me from my secret sins
13 And keep me that presumptuous sins
And so shall I be innocent,
14 Accept my mouth and heart also,
For my Redeemer and my strength,

P S A L. XX. T. S.

- I N trouble and adversity
The Majesty of Jacob's God
2 And send thee from his holy place
And so in Sion 'stablish thee,
3 Rememb'ring well the sacrifice
And so receive most graciously
4 According to thy heart's desire
And all thy counsel and thy mind
5 We will rejoice when thou us sav'st,
Unto the Lord, who thy requests
6 The Lord will his Anointed save,
And send him help by his right hand
7 In chariots some put confidence
But we remember God our Lord,
8 They all fall down, but we do rise
O save and help us, Lord and King,

P S A L. XXI. T. S.

- O Lord, how joyful is the king
Exceedingly he doth rejoice
2 For thou hast given unto him
To him thou nothing hast deny'd
3 Thou didst prevent him with thy gifts
And thou hast set upon his head
4 And when he asked life of thee,
To have long life, yea such a life
5 Great is his glory by thy help,
Great worship and great honour both
6 Thou wilt give him felicity
And with thy cheerful countenance
7 Because the king doth strongly trust
Therefore his goodness and his grace
8 Thy enemies shall feel thy force,
Find out thy foes, and let them feel
9 And like an oven burn them, Lord,
Thy anger shall destroy them all,
10 And thou shalt root out of the earth
And from the number of thy folk
11 For they much mischief did contrive
Yet did they fail, and had no power
12 But as a mark thou shalt them set
And charge thy bow-strings readily
13 Be thou exalted, Lord, in thy
So shall we sing right solemnly,

P S A L. XXII. T. S.

- O God my God, wherefore dost thou
And helpst not when I do make
2 To thee, my God, ev'n all day long
I cease not all the night, and yet
3 But thou that in thy holy place
Thou art the joy, the comfort and
4 And him in whom our fathers old
Who, when they put their trust in thee,

and ever doth endure;
most righteous are and pure;
than much fine gold alway;
are not so sweet as they.
to have God in regard,
there shall be great reward.
the errors of his life?
which are in me most rife:
prevail not over me;
and great offences flee.
my words and thoughts each one,
O Lord, thou art alone.

the Lord God hear thee still;
defend thee from all ill:
his help at ev'ry need;
and make thee strong in deed:
that now to him is done,
thy offerings each one.
the Lord grant unto thee,
full well perform may be.
and banners shall display
fulfilled hath alway.
I know well by his grace,
out of his holy place.
and some in horses trust;
who keepeth promise just.
and stand up stedfastly:
when we to thee do cry.

in thy strength and thy power?
in thee his Saviour.
his godly heart's desire;
of that he did require.
and blessings manifold;
a crown of perfect gold.
thereof thou mad'st him sure,
as ever shall endure.
thy benefit and aid;
thou hast upon him laid.
that never shall decay,
wilt comfort him alway.
in God for to prevail,
to save him will not fail.
and those that thee withstand:
the power of thy right hand.
in fiery flame and fume;
and fire shall them consume.
their fruit that should increase,
their feed shall end and cease.
against thy holy Name;
for to perform the same:
in a most open place,
against their very face.
own strength, which is our tower;
praising thy might and power.

forsake me utterly?
my great complaint and cry?
I do both cry and call;
thou hearest not at all.
for evermore dost dwell;
glory of Israel;
had all their hope and stay,
delivered'st them alway.

- 5 They were preserved ever when
And for the faith they had in thee
6 But I am now become more like
An out-cast whom the people scorn
7 All men despise as they behold
They grin, make mouths, and nod their
8 This man did glory in the Lord,
Let him redeem and help him now,
9 But from the prison of the womb
'Thou didst preserve me still in hope,
10 I was committed from my birth
Since I came from my mother's womb

they called on thy Name ;
they were not put to shame.
a worm than to a man,
with all the spite they can.
me walking on the way ;
heads, and on this wife do say,
his favour and his love :
his power if he will prove.
I was by thee releas'd,
whilst I did suck the breast :
with thee to have abode ;
thou hast been still my God.

The Second Part.

- 11 Then, Lord, depart not now from me,
Since I have none to be my help,
12 For many bulls do compass me
Yea, bulls so far, as tho' they had
13 They gape upon me greedily,
Much like a lion roaring out
14 But I drop down like water shed,
My heart doth in my body melt
15 My strength doth like a pottier dry,
Unto my jaws, and I am brought
16 For many dogs do compass me,
Conspiring still against my life,
17 I was tormented so, that I
Whilst they do look and stare at me
18 My garments they divided have
And for my coat they did cast lots
19 Therefore I pray thee be not far
But rather, since thou art my strength
20 And from the sword save thou my soul
And ever keep my darling dear
21 And from the lion's mouth that would
From 'midst the horns of unicorns,
22 Then shall I to my brethren all
And in thy Church shall praise the Name

in this my present grief,
my succour and relief.
that be full strong of head ;
in Basan field been fed.
as tho' they would me slay,
and ramping for his prey.
my joints in sunder break,
like wax, I am so weak :
my tongue it cleaveth fast
to dust of death at last.
in council they do meet,
piercing my hands and feet.
might all my bones have told,
when they do me behold.
in parts among them all,
to whom it should befall.
from me at my great need,
to help me, Lord, make speed :
by thy might and thy pow'r,
from dogs that would devour ;
me all in sunder tear,
O Lord, thou didst me hear.
thy majesty record,
of thee the living Lord.

The Third Part.

- 23 All ye that fear him, praise the Lord,
And all ye seed of Israel,
24 For he despiseth not the poor,
His countenance when they do call
25 Among the folk that fear the Lord
Thy praise, and keep my promise made
26 The poor shall eat and be suffic'd ;
To seek the Lord and praise his Name,
27 The coasts of all the earth shall praise
The heathen folk shall worship all
28 The kingdoms of the heathen folk
And he shall be their Governor
29 The rich men of his goodly gifts
And in his presence worship him,
30 And all that shall go down to dust
A feed shall serve and worship him,
31 They shall declare and plainly shew
Unto a people yet unborn,

thou Jacob, him adore,
fear him for evermore.
he hideth not away
but hears them when they pray.
I will therefore proclaim
for setting forth thy Name,
such as their minds do give
their hearts shall ever live.
the Lord and seek his grace,
before his blessed face,
the Lord shall have therefore ;
and King for evermore.
shall taste and feed also,
and bow their knees full low.
of life by him shall taste ;
'till time away shall waste :
his truth and righteousness
who shall his Name confess.

P S A L. XXIII. W. W.

- T**HE Lord is only my support,
How can I then lack any thing
2 In pastures green he feedeth me,
And after leads me to the streams
3 And when I find myself near lost,
Conducting me in his right paths,
4 And tho' I were ev'n at death's door,
For both thy rod and shepherd's crook

and he that doth me feed ;
whereof I stand in need ?
where I do safely lie,
which run most pleasantly.
then doth he me home take,
ev'n for his own Name's sake.
yet would I fear no ill ;
afford me comfort still.

- 5 Thou hast my table richly spread in presence of my foe :
 Thou hast my head with balm refresh'd, my cup doth overflow.
 6 And finally, while breath doth last thy grace shall me defend :
 And in the house of God will I my life for ever spend.

Another of the same by T. S.

- M**Y Shepherd is the living Lord, nothing therefore I need :
 In pastures fair, near pleasant streams, he feedeth me to feed.
 2 He shall convert and glad my soul, and bring my mind in frame,
 To walk in paths of righteousness, for his most holy Name.
 3 Yea, though I walk in vale of death, yet will I fear no ill ;
 Thy rod and staff do comfort me, and thou art with me still :
 4 And in the presence of my foes my table thou shalt spread ;
 Thou wilt fill full my cup, and thou anointed hast my head.
 5 Thro' all my life thy favour is so frankly shew'd to me ;
 That in thy house for evermore my dwelling-place shall be.

P S A L. XXIV. J. H.

- T**HE earth is all the Lord's with all her store and furniture ;
 Yea, his is all the world, and all that therein doth endure ;
 2 For he hath fastly founded it above the seas to stand,
 And plac'd blow the liquid floods to flow beneath the land.
 3 Who is the man, O Lord, that shall ascend unto thy hill ?
 Or pass into that holy place, there to continue still ?
 4 Ev'n he whose hands and heart are pure, which nothing doth defile,
 His soul not set on vanity, and hath not sworn to guile :
 5 Him that is such a one the Lord most highly will regard,
 And from his God and Saviour shall receive a just reward.
 6 This is the generation of them that do seek his grace,
 Ev'n them that with an upright heart, O Jacob, seek thy face.
 7 Ye gates and everlasting doors, lift up your heads on high ;
 Then shall the King of glorious state come in triumphantly.
 8 Who is the king of glorious state ? The great and mighty Lord,
 The mighty Lord in battle strong, and trial of the sword.
 9 Ye gates and everlasting doors, lift up your heads on high ;
 Then shall the king of glorious state come in triumphantly.
 10 Who is the king of glorious state ? The Lord of hosts it is,
 The kingdom and the royalty of glorious state is his.

P S A L. XXV. T. S.

- I** Lift my heart to thee, my God and guide most just ;
 Now suffer me to take no shame, for in thee do I trust.
 2 Let not my foes rejoice, nor make a scorn of me ;
 And let them not be overthrown that put their trust in thee.
 3 But shame shall them besal who harm them wrongfully :
 Therefore thy paths and thy right ways unto me, Lord, descry.
 4 Direct me in thy truth, and teach me, I thee pray ;
 Thou art my saviour and my God, on thee I wait alway.
 5 Thy mercies manifold remember, Lord, I pray ;
 In pity thou art plentiful, and so hast been alway.
 6 Remember not the faults and frailty of my youth,
 Call not to mind how ignorant I have been of thy truth :
 7 Nor after my deserts let me thy mercy find ;
 But of thine own benignity, Lord, have me in thy mind.
 8 His mercy is full sweet, his truth a perfect guide ;
 Therefore the Lord will sinners teach, and such as go aside.
 9 The humble he will teach his precepts to obey,
 He will direct in all his paths the lowly man alway.
 10 For all the ways of God both truth and mercy are,
 To them that do his covenant and statutes keep with care.

The Second Part.

- 11 Now for thy holy Name, O Lord, I thee intreat
 To grant me pardon for my sin, for it is very great.
 12 Whoso doth fear the Lord, by him he shall be kept
 To lead his life in such a way as he doth best accept :
 13 His soul shall evermore in goodness dwell and stand ;
 His seed and his posterity inherit shall the land.
 14 All those that fear the Lord know his secret intent ;
 And unto them he doth declare, his will and testament.

15 My eyes and thankful heart
That pluck'd my feet out of the snare
16 With mercy me behold,
For I am poor and desolate,
17 The troubles of my heart
Bring me out of this misery,
18 Behold my poverty,
Remit my sin and my offence,
19 O Lord, behold my foes
Pursuing me with deadly hate,
20 Preserve and keep my soul,
And let me not be overthrown,
21 Let truth and uprightness
Because my hope and confidence
22 Deliver, Lord, thy folk,
I mean thy chosen Israel,

to him I will advance,
of sin and ignorance.
to thee I make my moan ;
and comfortless alone.
are multiply'd in deed ;
necessity and need.
my anguish and my pain ;
and make me clean again.
how they do still increase,
that vain would live in peace :
and still deliver me :
because I trust in thee.
for ever wait on me,
have always been in thee.
and send them some relief,
from all their pain and grief.

P S A L. XXVI. T. S.

LORD, be my judge, and thou shalt see
I trust in God and hope that he
2 Prove me, my God, I thee desire
As men do prove their gold with fire
3 Thy loving kindness in my sight
I ever walked in thy truth,
4 I do not love to haunt or use
To come in house I do refuse
5 I much abhor the wicked sort,
I do not once to them resort
6 My hands I wash, and do proceed
Then to thy altar I make speed,
7 That I may speak and preach the praise
And do declare how wondrous ways
8 O God, thy house I love most dear,
My chief delight is to be near
9 O shut not up my soul with them
Nor yet my life among those men
10 For in their hands much mischief is,
And nothing else in their right hand
11 But I resolve in righteousness
Therefore that I may not transgress,
12 My foot is stay'd for all essays,
Wherefore to God will I give praise

my paths be right and plain :
with strength will me sustain.
my ways to search and try ;
my heart and reins espy.
I do behold always ;
and will do all my days.
with men whose deeds are vain,
with the deceitful train.
their deeds I do despise ;
that hurtful things devise.
in works to walk upright ;
to offer there in sight :
that doth belong to thee :
thou hast been good to me.
to me it doth excel ;
the place where thou dost dwell.
in sin that take their fill,
that seek much blood to spill.
their lives therewith abound,
but bribes are to be found.
my time and days to spend ;
let thy grace me defend.
it standeth well and right :
in all the people's sight.

P S A L. XXVII. J. H.

THE Lord is both my health and light
Since God doth give me strength and might,
2 While that my foes with all their strength
Thinking to eat me up, at length
3 Tho' they encamp'd against me lie,
And if in battle they will try,
4 One thing of God I do require,
For which I pray and will desire,
5 That I within his holy place
To see the beauty of his face,
6 In time of dread he shall me hide
And keep me secret by his side,
7 At length I know the Lord's good grace
My foes to foil and clean deface
8 Therefore within his house will I
With psalms and songs I will apply

shall man make me dismay'd ?
and might, why should I be afraid ?
began with me to brawl,
themselves have caught the fall.
my heart is not afraid ;
I trust in God for aid.
that he will not deny ; -
till he to me apply :
my life throughout may dwell ;
and view his temple well.
within his place most pure,
as on a rock most sure.
shall make me strong and stout,
that compass me about.
give sacrifice of praise :
to laud the Lord always.

The Second Part.

9 Lord, hear the voice of my request,
Have mercy, Lord, on me oppress,
10 My heart confesseth unto thee,
Then seek my face, saidst thou to me ;
11 In wrath turn not thy face away,
My help thou hast been to this day,
12 When both my parents me forsake,
Ev'n then the Lord himself doth take

for which to thee I cry ;
and help me speedily.
I sue to have thy grace ;
Lord, I will seek thy face.
nor suffer me to slide ;
be still my God and guide.
and cast me off at large,
of me the care and charge.

- 13 Teach me, O Lord, the way to thee, and lead me on forth right;
For fear of such as watch for me, to trap me if they might.
14 O leave me not unto the will of them that be my foes;
For they devise against me still, false witness to depose.
15 I utterly should faint, but that this hope supporteth me,
That in the land wherein I live, God's goodness I shall see.
16 Trust still in God, whose wholethou art, his will abide thou must;
He will support and ease thy heart, if thou in him do trust.

P S A L. XXVIII. T. S.

- T**HOU art, O Lord, my strength and stay, the succour which I crave;
Neglect me not lest I be like them that are laid in grave;
2 My voice and supplications hear, when unto thee I cry,
When I lift up my hands unto thy holy ark most high.
3 Repute me not among those men in sin that take their fill,
That speak right fair unto their friends, but think in heart full ill.
4 According to those wicked deeds, which they did most regard,
And after their inventions, Lord, let them receive reward.
5 Because they never mind the works of God, he will therefore,
Instead of building of them up, destroy them evermore.
6 To render thanks unto the Lord, how great a cause have I,
My voice, my prayer, and my complaint, that heard so willingly!
7 He is my shield and fortitude, my buckler in distress;
My heart rejoiceth greatly, and my song shall him confess.
8 He is our strength and our defence, our foes for to resist,
The health and the salvation of his own elect by Christ.
9 Thy people and thy heritage, Lord, bless, guide and preserve;
Increase them, Lord, and rule their hearts that they may never swerve.

P S A L. XXIX. T. S.

- G**IVE to the Lord, ye potentates, give ye with one accord
All praise and honour, might and strength unto the living Lord;
2 Give glory to his holy Name, and honour him alone;
Give worship to his Majesty, within his holy throne.
3 His voice doth rule the waters all, as he himself doth please;
He doth prepare the thunder-claps, and governs all the seas.
4 The voice of God is of great force, and wondrous excellent;
It is most mighty in effect, and most magnificent.
5 The voice of God doth rend and break the cedar-trees so long,
The cedar-trees of Lebanon, which are both high and strong;
6 And makes them leap like as a calf, or as the unicorn;
Not only trees but mountains great whereon the trees are born.
7 His voice divides the flames of fire, and shake the wilderness;
It makes the desert quake for fear, that Cades called is;
8 It makes the hinds for fear to calve, and coverts plain appear;
And in his temple every man speaks of his glory there.
9 The Lord doth sit upon the floods, their fury to restrain;
And he likewise as Lord and King, for evermore shall reign.
10 The Lord will give his people strength, whereby they shall increase,
And he will bless his chosen flock, with everlasting peace.

P S A L. XXX. J. H.

- A**LL laud and praise with heart and voice, O Lord, I give to thee,
Who didst not make my foes rejoice, but hast exalted me.
2 O Lord my God, to thee I cry'd in all my pain and grief;
Thou gav'st an ear and didst provide to ease me with relief.
3 Thou, Lord, hast brought my soul from hell, and thou the same didst save;
From them that in the pit do dwell, and kep'st me from the grave.
4 Sing praise, ye saints, that prove and see the goodness of the Lord;
In honour of his Majesty, rejoice with one accord.
5 For why? his anger but a space doth last, ceasing again;
But in his favour and his grace, always doth life remain.
6 Tho' heaviness and pangs full fore abide with us all night,
The Lord to joy shall us restore, before the day be light.
7 When I enjoy'd the world at will, thus would I boast and say,
Truth, I am sure to feel no ill, my wealth shall not decay;
8 For thou, O Lord, of thy good grace, didst send me strength and aid;
But when thou turn'dst away thy face, my mind was sore dismay'd.
9 Wherefore again then did I cry to thee, O Lord of might,
And my complaints did multiply, praying both day and night.

- 10 What gain is in my blood, said I,
Can dust declare thy Majesty,
11 Wherefore, my God, some pity take,
Do not, O Lord, my soul forsake,
12 Then didst thou turn my grief and woe unto a chearful voice :
My sackcloth didst take off also,
13 Wherefore my soul incessantly
O Lord my God, to thee will I
if death destroy my days ?
or give thy truth its praise ?
O Lord, I thee desire ;
of thee I help require.
and mad'st it me to rejoice.
shall sing unto thy praise ;
give laud and thanks always.

P S A L. XXXI. J. H.

- O Lord, I put my trust in thee,
As thou art just, deliver me,
2 Hear, me, O Lord, and that anon,
Be thou my rock, and house of stone,
3 For why? as stones thy strength is try'd, thou art my fort and tower ;
For thy Name's sake be thou my guide, and lead me in thy power.
4 Pluck thou my feet out of the snare which they for me have laid ;
Thou art my strength, and all my care is for thy mighty aid.
5 Into thy hands, Lord, I commit my soul, which is thy due,
Because thou hast redeemed it, O Lord my God most true.
6 I hate such folk as will not part from things to be abhorr'd ;
When they on trifles set their heart my trust is in the Lord.
7 For I will in thy mercy joy, I see it doth excel ;
Thou seest when ought would me annoy, and know'st my soul full well,
8 Thou hast not left me in their hand that would me overcharge,
But thou hast set me out of band, to walk abroad at large.

The Second Part.

- 9 Great grief, O Lord, doth me assail, some pity on me take ;
My eyes wax dim, my sight doth fail, my heart with fear doth ake :
10 My life is worn with grief and pain, my years in woe are past ;
My strength is gone, and thro' disdain my bones corrupt and waste.
11 Among my foes I am a scorn, my friends are all dismay'd ;
My neighbours and my kinsmen horn to see me are afraid ;
12 As men once dead are out of mind, so am I now forgot ;
As little use of me they find, as of a broken pot.
13 I heard the brags of all the rout, their threats my mind did fray ;
How they conspir'd and went about to take my life away.
14 But, Lord, I trust in thee for aid, not to be overtrod ;
For I confess and still have said, thou art the Lord my God.
15 The length of all my life and age, O Lord, is in thy hand :
Defend me from the wrath and rage of them that me withstand.
16 To me thy servant, Lord, express and shew thy joyful face,
And save me, Lord, for thy goodness, thy mercy and thy grace.

The Third Part.

- 17 Lord, let me not be put to shame, because on thee I call ;
But let the wicked bear the blame, and into the grave fall.
18 O Lord, make dumb their lips out right who given are to lies,
And cruelly with pride and spite against the just devise.
19 How plentiful thy mercies be laid up for thy children,
That fear and put their trust in thee before the sons of men !
20 Thy presence shall them fence and guide from all proud brags and wrongs ;
Within thy place thou shalt them hide from all the strife of tongues.
21 Thanks to the Lord that hath declar'd on me his grace so far,
Me to defend with watch and ward, as in a town of war.
22 Thus did I say both day and night, when I was sore oppress'd,
Lo, I am clean cast out of sight, yet heard'st thou my request.
23 Ye saints, love ye the Lord alway, the faithful he doth guide,
And to the proud he doth repay according to their pride.
24 Be of good courage all ye just, on God your strength depend ;
For those in him that put their trust he ever will defend.

P S A L. XXXII. T. S.

- THE man is blest whose wickedness the Lord forgiven hath
And he whose sin is likewise hid, and cover'd from his wrath.
2 And blest is he to whom the Lord imputeth not his sin,
Who in his heart hath hid no guile, nor fraud is found therein.

For whilst that I kept close my sin,
My bones did wear and waste away
Both night and day thy hand on me
My moisture like the summer's heat
I did therefore confess my faults,
Then thou, O Lord, didst me forgive
The humble man shall pray therefore,
So that the floods of waters great
When trouble and adversity
Thou art my refuge and my joy,
Come hither, and I will thee teach
I will thee guide, as I myself
Be not so rude and ignorant
Whose mouth without a rein or bit
The wicked man shall manifold
But unto him that trusts in God
Be merry therefore in the Lord,
And ye of pure and perfect heart,

in silence and constraint,
with daily moan and plaint;
so grievous was and smart,
to dryness did convert.
and all my sins reveal;
and all my sins conceal.
and seek thee in due time,
shall have no power on him.
do compass me about,
and thou dost rid me out,
how thou shalt walk aright;
have learn'd by proof and sight;
as is the horse and mule,
from harm thou canst not rule.
sorrows and grief sustain;
his goodness shall remain.
ye just, lift up your voice;
with cheerfulness rejoice.

P S A L. XXXIII. J. H.

7 E righteous, in the Lord rejoice;
That upright men with thankful voice
Praise ye the Lord with harp, and sing
With ten stringed instrument sounding,
Sing to the Lord a song most new,
For why? his word is ever true,
Both judgment, equity and right
And with his gifts he doth delight
For by the word of God alone
Their hosts and powers ev'ry one
The waters great gather'd hath he
And hid them in the depth to be
Let all the earth then fear the Lord,
And all the world with one accord
What he commanded wrought it was
What he doth will is brought to pass
The counsels of the nations rude
He doth defeat the multitude
But his decrees continue still,
The motions of his mind and will

it is a seemly sight
should praise the Lord of might,
to him with psaltery;
praise ye Lord most high:
with courage give him praise;
his works and all his ways:
he ever lov'd and will;
the earth throughout to fill.
the heav'ns above were wrought,
his breath to pass hath brought:
on heaps within the shore,
as in a house of store.
and keep his righteous law,
dread him and stand in awe.
at once with utmost speed;
with full effect in deed.
the Lord doth bring to nought;
of theindevice and thought;
they never slack nor swage;
take place in ev'ry age.

The Second Part.

1 Blessed are they to whom the Lord
Whom he doth chuse of mere accord
2 The Lord from heav'n did cast his sight
Beholding from the seat of might
3 The Lord, I say, whose hand hath wrought
'Tis he alone doth know the thought
4 A king that trusteth in his host
The man that of his might doth boast
5 The troops of horsemen all shall fail,
The strength of horse shall not prevail
6 But lo, the eyes of God attend
With such as fear him to offend,
7 That he of death and great distress
And if that death their land oppress
8 Wherefore our soul doth whole depend
He is our shield us to defend,
9 Our joyful souls alway proclaim
For why? in his most holy Name
10 Therefore let thy goodness, O Lord,
As we always with one accord

as God and guide is known,
to take them as his own.
on mortal men by birth.
the dwellers on the earth:
man's heart, and doth it frame;
and working of the same.
shall nought prevail at length,
shall fail for all his strength:
their sturdy steeds shall swerve;
the rider to preserve.
and watch to aid the just:
and on his goodness trust;
may set their souls from dread,
in hunger them to feed.
on God our strength and stay;
and drive all darts away.
his power and his might;
we hope and much delight.
still present with us be,
do only trust in thee.

P S A L. XXXIV. T. S.

1 Will give laud and honour both
My mouth also for evermore
2 I do delight to praise the Lord,
That humble men may hear thereof,

unto the Lord always:
shall speak unto his praise;
in soul, in heart, in voice,
and heartily rejoice.

P S A L M XXXV.

- 3 Therefore see that ye magnify
Let us exalt his holy Name
4 For I myself besought the Lord,
And me deliver'd speedily
5 Whoſe they be that him behold,
Their countenance ſhall not be daſh'd,
6 The poor diſtreſſed man for help
Who doth him hear without delay
7 The angel of the Lord doth pitch
To ſave all ſuch as do him fear,
8 Taſte and conſider well therefore,
O happy man, that maketh him
9 O fear the Lord, all ye his ſaints,
For they that fear the living Lord
10 The lions ſhall be hunger-bit,
But as for them that fear the Lord,

with me the living Lord ;
always with one accord.
he answer'd me again,
from all my fear and pain.
ſhall ſee his light moſt clear ;
they never need to fear.
unto the Lord doth call,
and rid him out of thrall.
his tents in ev'ry place,
that nothing them deſace.
that God is good and juſt ;
his only ſtay and truſt !
who is a mighty King ;
are ſure to lack nothing.
and pin'd with famine much ;
no lack ſhall be to ſuch,

The Second Part.

- 11 Come near to me, my children, and
I will you teach the perfect way,
12 Who is the man that would live long,
See thou refrain thy tongue and lips
13 Turn back thy face from doing ill,
Enquire for peace and quietneſs,
14 For why ? the eyes of God above
His ears likewiſe to hear the cry
15 But he doth frown and bend his brows
and cuts away the memory
16 But when the juſt do call and cry,
'That out of pain and miſery
17 The Lord is ever nigh to them
And for the contrite ſpirit he
18 Full many be the miſeries
But of deliv'rance from them all
19 The Lord doth ſo preſerve and keep
That not ſo much as one of them
20 The ſin ſhall ſlay the wicked man
And ſuch as hate the righteous man
21 But they that fear the living Lord,
And as for thoſe that truſt in him,

unto my words give ear ;
how ye the Lord ſhall fear.
and lead a happy life ?
from all deceit and ſtriſe.
and do the godly deed ;
and follow it with ſpeed.
upon the juſt are bent,
of the poor innocent.
upon the wicked train,
that ſhould of them remain.
the Lord doth hear them ſo,
forthwith he lets him go.
that broken hearted are,
ſalvation doth prepare.
that righteous men endure ;
the Lord doth them ſecure ;
their very bones alway,
doth periſh or decay.
which he himſelf hath wrought ;
ſhall ſoon be brought to nought.
are ever ſafe and ſound ;
nothing ſhall them confound.

P S A L. XXXV. J. H.

- L** ORD, plead my cauſe againſt my foes,
And take my part againſt all thoſe
2 Lay hold upon the ſpear and ſhield,
Stand up with me to fight the field,
3 Gird on thy ſword, and ſtop the way,
That thou unto my ſoul may'ſt ſay,
4 Confound them with rebuke and blame
Let them turn back and flee with ſhame,
5 Let them diſperſe and flee abroad,
That ſo the angel of our God
6 Let all the ways be void of light,
And ſend thy angel with thy might
7 For why ? without my fault have they
And dig'd a pit in my path-way,
8 When they think leaſt, and have no care,
Let them be caught in their own ſnare, and in their miſchief fall.
9 But let my ſoul, my heart, and voice,
That in the Lord I may rejoice,
10 Then all my bones ſhall ſpeak and ſay
O thou great God of heaven and earth,

confound their force and might,
that ſeek with me to fight :
thyſelf in armour dreſs,
and help me from diſtreſs :
my enemies withſtand,
I am thy help at hand.
that ſeek my ſoul to ſpill ;
that think to work me ill.
as wind doth drive the duſt ;
their might away may thruſt.
and ſlipp'ry like to fall ;
to perſecute them all.
in ſecret ſet their gin,
to take my ſoul therein.
O Lord, deſtroy them all ;
and in their miſchief fall.
in God have joy and wealth,
and in his ſaving health :
(my parts ſhall all agree).
what man is like to thee ?

The Second Part.

- 11 Thou doſt defend the weak from them
And rid the poor from wicked men
12 My cruel foes againſt me riſe
And to accuſe me they deviſe

that are both ſtout and ſtrong,
that ſpoil and do them wrong.
to witneſs things untrue,
of things I never knew.

P S A L M XXXVI, XXXVII.

- 13 Where I to them did shew good will, they quit me with disdain :
That they should pay my good with ill, my soul doth sore complain.
14 When they were sick I mourned therefore, myself in sackcloth clad,
With fasting I did faint full fore, and pray'd with heart most sad :
15 As they had been my brethren dear I did myself behave,
As one that mourneth heavily about his mother's grave
16 But they in my adversity did gather in a rout ;
Yea, abject slaves reproachfully at me did mock and flout.
17 The belly gods and flatt'ring train, that all good things deride,
At me did grin with great disdain, turning their mouths aside.
18 Lord, when wilt thou for me appear ? why dost thou slay and pause ?
O rid my soul, my darling dear, out of these lions claws :
19 And then will I give thanks to thee before the church always ;
And where most of the people be, there will I shew thy praise.
20 Let not my foes prevail on me, which hate me for no fault ;
Neither let them wink with their eyes, that causeless me assault.

The Third Part.

- 21 Of peace no word they think or say, their talk is all untrue :
They still consult how to betray all those that peace pursue.
22 With open mouth they run at me, their fury is like fire :
Well, well, say they, our eye doth see the thing that we desire.
23 But, Lord, thou seest what ways they take, and what they do intend ;
Be not far off, nor me forsake, but speedy help me send.
24 Awake, arise, and stir abroad, defend me in my right ;
Revenge my cause, O Lord my God, and aid me with thy might.
25 According to thy righteousness, O Lord God, set me free ;
And let them not their pride express, nor triumph over me.
26 Let not their hearts rejoice and cry, ev'n so we would it have :
Nor give them cause to say on high, He's sunk into the grave.
27 Confound them all that do rejoice when they my trouble see,
Let them be clothed with rebuke, that boast with scorn at me.
28 But let them heartily rejoice, who love my upright way ;
Let them all times with heart and voice still praise the Lord, and say,
29 Great is the Lord, and doth excel, and he doth much delight
To see his servants prosper well, it is his pleasant sight.
30 Wherefore my tongue I will apply thy righteousness to praise ;
To thee, O Lord my God, will I give laud and thanks always.

P S A L. XXXVI. J. H.

- THE wicked by his works unjust doth thus persuade my heart,
That in the Lord he hath no trust, his fear is set apart.
2 Yet doth he joy in his estate to walk as he began,
So long till he deserves the hate, of God as well as man.
3 His words are wicked, vile and naught, his tongue no truth doth tell ;
Yet at no hand will he be taught, which way he may do well.
4 When he should sleep, then doth he muse his mischiefs to fulfil :
No wicked way doth he refuse, nor any thing that's ill.
5 But Lord thy goodness doth ascend above the heav'ns most high,
So doth thy truth itself extend unto the cloudy sky.
6 Much more than hills both high and steep thy justice is express ;
Thy judgments like the seas most deep, thou sav'st both man and beast.
7 Thy mercy is above all things O God, it doth excel ;
In trust whereof, as in thy wings, the sons of men shall dwell,
8 Within thy house they shall be fed, with plenty at their will,
Of all delights they shall be sped, and take thereof their fill :
9 Because the well of life most pure doth ever flow from thee,
And in thy light we are full sure, eternal light to see.
10 From such as thee desire to know let not thy grace depart,
Thy righteousness declare and show to men of upright heart.
11 Let not the proud on me prevail, O Lord, of thy good grace ;
Nor let the wicked me assail, to throw me out of place.
12 But they in their device shall fall, that wicked works maintain ;
They shall be certainly cast down, and never rise again.

P S A L. XXXVII. W. W.

- GRUDGE not to see the wicked men in wealth to flourish still,
Nor envy such as ill to do have bent and set their will :

- | | |
|---|---|
| 1 For as the graſs and the green herbs
So ſhall their great proſperity, | do wither and decay,
ſoon fade and paſs away. |
| 2 Truſt thou therefore in God alone,
So ſhalt thou have the land as thine, | to do well give thy mind;
and there ſure food ſhalt find. |
| 3 In God ſet all thy heart's delight,
Or elſe canſt with in all the world, | and look what thou woul'd'ſt have,
thou need'ſt it not to crave. |
| 4 Caſt both thyſelf and thy affairs
And then thou ſhalt with patience ſee, | on God with perfect truſt,
th' effect both ſure and juſt: |
| 5 Thy perfect life and godly name
So that the ſun ev'n at noon day, | he will clear as the light,
ſhall not ſhine half ſo bright. |
| 6 Be ſill therefore, and ſtedfaſtly
Not ſhrinking for the proſperous ſtate | on God ſee thou wait then,
of vile and wicked men. |
| 7 Shake off deſpite, envy and hate,
That thou mayeſt not be drawn into | let not thine anger riſe,
ſome ſinful enterprize. |
| 8 For ev'ry wicked man will God
But ſuch as truſt in him are ſure | moſt certainly deſtroy;
the land for to enjoy. |
| 9 Wait but a while, and thou ſhalt ſee
No, not ſo much as houſe or place, | no more the wicked train;
where once he did remain. |

The Second Part.

- | | |
|--|---|
| 11 But merciful and humble men
In reſt and peace they ſhall rejoice, | enjoy ſhall ſea and land;
for nought ſhall them withſtand. |
| 12 The wicked and malicious do
They gnath their teeth at him as men | againſt the juſt conſpire;
who do his bane deſire. |
| 13 But while ungodly men thus think,
For he doth ſee the time approach, | the Lord laughs them to ſcorn;
when they ſhall ſigh and mourn. |
| 14 The wicked have their ſword outdrawn,
To overthrow and kill the poor, | their bow is alſo bent,
whoſe life is innocent: |
| 15 But the ſame ſword ſhall pierce their heart, which was to kill the juſt:
So ſhall the bow in thivers break | wherein they put their truſt.
to be valu'd more |
| 16 Doubtleſs, the juſt man's poor eſtate
Than all the vile and wicked man's | rich pomp and heaped ſtore.
God will it overthrow, |
| 17 For, tho' their power be moſt ſtrong,
Where contrary he doth preſerve | the humble man and low.
the godly's upright way, |
| 18 He ſees by his great providence
And will give them inheritance | which never ſhall decay.
when ſome are hard beſtead, |
| 19 Diſcouraged they ſhall not be
When others ſhall be hunger-bit, | they ſhall be clad and fed.
an enemy to God, |
| 20 For whoſoever wicked is,
Shall like the fat of lambs conſume, | or ſmoke that flies abroad. |

The Third Part.

- | | |
|---|---|
| 21 Behold the wicked borrows much,
Whereas the juſt by lib'ral gifts | and payeth not again;
the needy doth ſuſtain. |
| 22 For they whom God doth bleſs ſhall have the land for heritage;
And they whom he doth curſe likewise ſhall periſh in his rage. | |
| 23 The Lord the juſt man's ſteps doth guide,
To every thing he takes in hand, | and all his ways doth bleſs,
he giveth good ſucceſs: |
| 24 Tho' he doth fall, ye he is ſure
For God upholds him with his hand, | not utterly to ſink;
and from him will not ſhrink. |
| 25 I have been young, but now am old,
The juſt man left, neither his ſeed | and never yet ſaw I
reduc'd to beggary. |
| 26 He gives always moſt lib'ral,
By which he doth from God ſecure | and lends where there is need;
a bleſſing to his ſeed. |
| 27 Therefore flee vice and wickedneſs,
So God ſhall grant thee long to have | and virtue do embrace;
on earth a dwelling place. |
| 28 For God ſo loveth equity,
That he preſerveth them, but doth | and ſhews to his ſuch grace,
cut off the wicked race; |
| 29 Whereas the good and godly men
Having as lords all things therein | inherit ſhall the land,
in their own pow'r and hand. |
| 30 The juſt man's mouth doth ever ſpeak
His tongue doth talk of judgment and | of matters wiſe and high,
of truth and equity. |
| 31 For in his heart the law of God
So that where-ever he doth go | doth evermore abide:
his foot ſhall never ſlide. |
| 32 The wicked like a greedy wolf
By all means ſeeking him to kill | the juſt man doth beſet,
and take him in his net: |

The Fourth Part.

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|--|--|
| <p>33 But tho' he fall into his hands,
 Tho' men against him sentence give,
 34 Wait thou on God and keep his way,
 The earth to rule, and thou shalt see
 35 The wicked have I seen most strong,
 Spreading himself and flourishing
 36 But suddenly he pass'd away,
 Then I him fought, but could not find
 37 Mark and behold the upright man,
 For the just man shall have at length
 38 As for transgressors, woe to them,
 God will cut off their budding race
 39 But the salvation of the just
 Who in their trouble sends them aid
 40 God evermore delivers them
 And still will save them, whilst that they</p> | <p>God will him succour send;
 yet God will him defend.
 he shall preserve thee then
 destroy'd these wicked men.
 and plac'd in high degree,
 as doth the laurel tree;
 and lo, he quite was gone;
 the place where dwelt such one.
 how God doth him increase;
 great joy with rest and peace.
 destroy'd they all shall be,
 and rich posterity,
 doth come from God above,
 of his mere grace and love.
 from vile men and unjust,
 in him do put their trust.</p> |
|--|--|

P S A L. XXXVIII. J. H.

- | | |
|--|---|
| <p>PUT me not to rebuke, O Lord,
 And in thy wrath correct me not,
 2 Thy arrows do stick fast in me,
 And in my flesh no health at all
 3 And all this is by reason of
 Not any rest is in my bones
 4 For lo, my wicked doings, Lord,
 A greater load than I can bear
 5 My wounds do stink and are corrupt,
 Which all thro' mine own foolishness
 6 And I in careful wise am brought
 That I go wailing all the day
 7 My loins are fill'd with sore disease,
 I feeble am and broken fore,
 8 Thou know'st, Lord, my desire, my groans
 My heart doth pant, my strength doth fail,
 9 My lovers and my wonted friends
 My kinsmen they do far away
 10 They that do seek my life lay snares,
 To do me hurt, speak lies, and think</p> | <p>in thy provoked ire,
 I humbly thee desire:
 thy hand doth press me fore,
 appeareth any more;
 thy wrath that I am in;
 by reason of my sin.
 above my head are gone,
 they lie me sore upon:
 and loathsome are to see;
 doth happen unto me:
 into such great distress,
 in doleful heaviness:
 my flesh hath no whole part;
 and roar for grief of heart.
 my eyes have lost their light
 stand looking on my woe,
 from me depart also:
 and they that go the way
 on mischief all the day.</p> |
|--|---|

The Second Part.

- | | |
|---|--|
| <p>11 But as a deaf man I became
 And as one dumb that opens not
 12 For all my confidence, O Lord,
 Therefore, O Lord, who art my God,
 13 This do I crave, that they my foes
 For when my foot doth slip, then they
 14 And I am ready for to halt,
 Also my grievous heaviness
 15 For while that I my wickedness
 And while I for my sinful deeds
 16 My foes do still remain alive,
 And they that hate me wrongfully
 17 They stand against me that my good
 Because that good and honest things
 18 Forfake me not, O Lord my God,
 Make haste to help me, O my God,</p> | <p>that cannot hear at all,
 his mouth to speak withal.
 I wholly place in thee;
 do thou give ear to me.
 triumph not over me;
 rejoice my fall to see.
 I cannot stand upright,
 is ever in my sight.
 in humble wise confess,
 my sorrow do express,
 and mighty are, I know,
 in number largely grow.
 with evil do repay,
 I do pursue away.
 be thou not far away:
 my safety and my stay.</p> |
|---|--|

P S A L. XXXIX. J. H.

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|---|---|
| <p>ISaid, I will look to my ways,
 I will take heed all time that I
 2 As with a bit I will keep fast
 Not once to whisper all the while
 3 I held my tongue and spake no word,
 Yea, from good talk I did refrain,
 4 My heart grew hot within my breast
 Which did increase and stir the fire,
 5 Lord, number out my life and days,
 So that I may be certainly'd</p> | <p>for fear I should go wrong,
 offend not with my tongue;
 my mouth with force and might
 the wicked are in sight.
 but kept me close and still,
 but fore against my will:
 with musing, thought, and doubt
 at last these words burst out;
 which yet I have not past;
 how long my life shall last.</p> |
|---|---|

- 6 For thou hast pointed out my life
My age is nothing unto thee,
7 Man walketh like a shade and doth
In getting goods, and cannot tell
8 Therefore, O Lord, what wait I for?
Truly my hope is ev'n in thee,

in length much like a span;
so vain is every man!
in vain himself annoy
who shall the same enjoy.
what help do I desire?
I nothing else require.

The Second Part.

- 9 From all the sins that I have done,
And make me not a scorn to fools
10 I was so dumb that to complain
Because I knew it was thy work
11 Lord, take from me thy scourge & plague, I cannot them withstand,
I faint and pine away for fear
12 When thou for sin dost man rebuke,
As doth a cloth that moths have fret;
13 Lord, hear my suit, and give good heed, regard my tears that fall:
I sojourn like a stranger here,
14 O spare a little, give me space
Before I go away from hence.

Lord, quit me out of hand,
that nothing understand.
no trouble could me move,
my patience for to prove.
of thy most heavy hand.
he waxeth pale and wan,
so vain a thing is man!
as did my fathers all:
my strength for to restore,
and shall be seen no more.

P S A L. XL. J. H.

- I** Waited long and sought the Lord
At length he did to me accord
2 He brought me from the dreadful pit,
Upon a rock he set my feet,
3 'To me he taught a psalm of praise,
And sing new songs of thanks always
4 When all the folk these things shall see,
Then they unto the Lord will flee,
5 Blessed is he whose hope and heart
That with the proud doth take no part,
6 For, Lord my God, thy wondrous deeds
Thy favour towards us exceeds
7 When I intend and do devise
To such a reck'ning they do rise:
8 Burnt-offerings thou delight'st not in,
With sacrifice to purge his sin
9 Meat-offerings and sacrifice
But thou, O Lord, hast open made
10 But then, said I, behold, and look,
For in the volume of the book,
11 That I, O God, should do thy mind,
For in my heart thy law I find
12 Thy righteousness and justice I
Behold, my tongue no time doth cease,

and patiently did bear;
my voice and cry to hear:
out of the mire and clay;
and he did guide my way:
which I must shew abroad,
unto the Lord our God.
as people much afraid,
and trust upon his aid.
doth in the Lord remain;
nor such as lyes maintain,
in greatness far do pass;
all things that ever was.
thy works abroad to shew,
thereof no end I know.
I know thy whole desire;
thou dost no man require.
thou would'st not have at all;
my ears to hear withal.
I come with heart most free:
thus it is said of me:
which thing doth please me well
fast placed there to dwell.
in great assemblies tell;
O Lord, thou knowest well.

The Second Part.

- 13 I have not hid within my breast
But I declare and have express'd
14 I kept not close thy loving mind,
The trust that in thy truth I find
15 Thy tender mercy, Lord, from me
But let thy love and verity
16 For I with many troubles am
My sins so greatly do increase
17 For why? in number they exceed
My heart doth faint for very fear,
18 With speed send help and set me free,
Make haste with aid to succour me,
19 Confound them with rebuke and shame,
Drive back my foes, and them defame
20 For their ill feats do them desery
Always at me they rail and cry,
21 Let them in thee have joy and wealth
That those that love thy saving health
22 But as for me I am but poor,
Yet thou, O Lord, wilt me restore
23 For why? thou art my hope and trust,
Wherefore, my God, as thou art just

thy goodfrees as by stealth;
thy truth and saving health.
that no man it should know;
to all the church I shew.
withdraw thou not away;
preserve me night and day.
encompassed about,
I cannot spy them out:
the hairs upon my head,
that I am almost dead.
O Lord, I thee require;
O Lord, at my desire.
that seek my soul to spill;
that wish me any ill.
that would deface my name;
Fie on him, fie for shame.
that seek to thee always,
may say, To God be praise,
oppress, and brought full low;
to health, full well I know.
my refuge, help and stay;
with me no time delay.

P S A L M XLI, XLII, XLIII.

P S A L. XLI. T. S.

THE man is blest that doth provide
 For in the season perilous
 2 And he will keep him safe and make
 And not deliver him into
 3 And from his bed of languishing
 For thou, O Lord, wilt turn to health
 4 Then in my sickness thus said I,
 And heal my soul which grieved is
 5 My foes did wish me ill in heart,
 When shall he die that so his name
 6 And when they come to visit me,
 But in their hearts they mischief hatch,
 7 All they that hate me do conspire
 And still devise how to procure
 8 Some grievous sin hath brought him to
 He is so low, that without doubt
 9 The man also that I did trust,
 Who at my table did eat bread,
 10 Have mercy, Lord, on me therefore,
 That I may render unto them
 11 By this I know assuredly
 Because my foes no power have
 12 But in my right thou hast me kept,
 And in thy presence place assign'd
 13 The Lord, the God of Israel,
 Ev'n so be it, Lord, will I say:

for such as needy be;
 the Lord will set him free:
 him happy in the land,
 his enemies strong hand:
 the Lord will him restore;
 his sickness and his sore.
 Have, mercy, Lord, on me,
 that I offended thee.
 and thus of me did say,
 may perish quite away?
 they ask if I do well;
 and then abroad it tell.
 against me craftily,
 my hurt and misery.
 this sickness, say they plain:
 he cannot rise again.
 with me did use deceit;
 the same for me laid wait.
 and let me be preserv'd,
 the things they have deserv'd.
 I am belov'd of thee;
 to triumph over me:
 and it maintained well;
 where I shall ever dwell.
 be praised evermore;
 praise ye the Lord therefore.

P S A L. XLII. J. H.

LIKE as the hart doth pant and bray
 So doth my soul desire alway
 2 My soul doth thirst, and would draw near
 Oh, when shall I come and appear
 3 The tears all times are my repast
 Whilst wicked men cry out so fast,
 4 Alas, what grief is it to think
 Therefore my soul, as at pit's brink,
 5 For I did march in good array
 Unto the temple was our way
 6 My soul why art thou sad always,
 Trust still in God, for him to praise
 7 By him I succour have at need
 He is my God, who with all speed
 8 My soul is vexed in me, and
 Remember thee from Jordan's land,

the well-springs to obtain,
 with thee, Lord, to remain.
 the living God of might;
 in presence of his sight?
 which from my eyes do slide,
 Where now is God thy guide?
 the freedom once I had!
 most heavy is and sad:
 with joyful company,
 to praise the Lord most high.
 and frett'st thus in my breast?
 I hold it ever best:
 against all pain and grief;
 doth haste to send relief.
 therefore, O Lord, I will
 and Hermon's little hill.

The Second Part.

9 One grief another in doth call,
 'The floods of evil that do fall,
 10 Yet I by day felt his goodness,
 Likewise at night I did not cease
 11 I am persuaded thus to say
 O Lord, thou art my guide and stay,
 12 Why do I then in pensiveness,
 While that mine enemies oppress
 13 For why? they pierce my inward parts
 When they cry out with stubborn hearts,
 14 So soon, my soul, why dost thou faint
 Why do sad thoughts without restraint,
 15 Trust in the Lord thy God always,
 To give him thanks with laud and praise,

as clouds burst out their voice,
 run over me with noise.
 and help at all essays,
 the living God to praise.
 to him with reverence,
 my rock and sure defence.
 hanging the head, thus walk,
 and vex me with their talk?
 with pains to be abhorr'd,
 Where now is God thy Lord?
 with pain and grief oppress?
 thus rage within my breast?
 and thou the time shalt see,
 for health restor'd to thee.

P S A L. XLIII. T. S.

JUDGE, and defend my cause, O Lord,
 From wicked and deceitful men,
 2 For of my strength thou art the God,
 Why walk I heavily, whilst that

'gainst them that evil be;
 O Lord, deliver me.
 why am I put from thee?
 my foe oppresseth me?

3 O Lord,

- 3 O Lord, send out thy light and truth,
Which may conduct me to thy hill,
4 Then shall I to thy altar go,
And on my harp give thanks to thee,
5 Why art thou then so sad, my soul,
still trust in God, for him to praise
6 By him I have deliverance
He is my God, who doth alway
- and lead me with thy grace,
and to thy dwelling place ;
with joy to worship thee.
O God, my God most dear.
and frett'it thus in my breast ;
I hold it always best.
from all my pain and grief ;
at need send me relief.

P S A L. XLIV. T. S.

- O**UR ears have heard our fathers tell
The wond'rous works that thou hast done in ancient time, O Lord ;
2 How thou didst drive the heathen out
Planting our fathers in their place,
3 They conquer'd not by their own sword
the land wherein they dwell :
But by thy hand, thy arm, and grace, because thou lov'dst them well.
4 Thou art my King, O God, who sav'dst Jacob in sundry wise ;
Lest with thy pow'r we threw down such as did against us rise.
5 I trusted not in bow nor sword, they could not save me found ;
Thou kep'st us from our foes great rage, and didst them all confound.
6 And still we boast of thee our God, and praise thy holy Name ;
Yet now thou go'st not with our host, but leave'st us to shame.
7 Thou mad'st us flee before our foes, so were we over-trod ;
They did us rob, and spoil our goods, we were dispers'd abroad.
8 Thou hast us given to our foes, as sheep for to be slain :
Amongst the heathen ev'ry where scatter'd we do remain.
9 Thy people thou hast sold like slaves and as a thing of nought,
For profit none thou hadst thereby, no gain at all was sought.
10 And to our neighbours thou hast made of us a laughing-stock,
And those that round about us dwell, at us do grin and mock.

The Second Part.

- 11 Thus serve we for no other use, but for a common talk ;
They mock, they scorn, they shake their heads, where ever they do walk.
12 With shame and great confusion I afflicted am full sore ;
Yea, so I blush, that all my face with red is cover'd o'er.
13 For why? we hear such stand'drous words, such false reports and lies,
That death it is to see their wrongs, their threatnings and their cries.
14 For all this, we forgot not thee, nor yet thy cov'nant brake :
We turn'd not back our hearts from thee, nor did thy paths forsake,
15 Yet thou hast trod us down in dust, where dens of dragons be,
And covered us with shade of death, and great adversity.
16 If we God's Name forgotten have, and help of idols sought
Shall he not search and find it out? for he doth know our thought.
17 But 'tis for thy name's sake, O Lord, we always are slain thus,
As sheep into the shambles sent, ev'n so they deal with us.
18 Up, Lord, why sleepest thou ; awake, for ever leave us not ;
Why hidest thou thy countenance? our thrall thou hast forgot.
19 Ev'n to the dust our soul is brought, our troubles so increase :
Our belly cleaveth to the ground, our grief no time doth cease.
20 Rise up therefore for our defence, and help us, Lord, at need ;
We thee beseech for thy goodness, to rescue us with speed.

P S A L. XLV. J. H.

- M**Y heart doth take in hand,
The praise that I shall shew therein,
2 My tongue shall be as quick,
his honour to indite,
As is the pen of any scribe, that useth fast to write.
3 O fairest of all men, thy lips with grace are pure :
For God hath blessed thee with gifts for ever to endure :
4 About thee gird thy sword, O Prince of might elect ;
With honour, glory, and renown, thou art most richly deck'd :
5 Go forth with godly speed, with meekness, truth, and right ;
And thy right hand shall thee instruct, in works of dreadful might.
6 Thy arrows sharp and keen, their hearts so sore shall sting,
That they shall crouch and kneel to thee, yea, all thy foes, O King.
7 Thy royal seat, O Lord, for ever shall remain ;
Because the sceptre of thy realm doth righteousness maintain.

P S A L M XLVI, XLVII, XLVIII.

8 Because thou lov'st the right,
Therefore hath God anointed thee
9 With myrrh and favours sweet
When thou dost from thy palace pass,
10 King's daughters do attend
At thy right hand the Queen doth stand

The Second Part.

11 O daughter, take good heed,
Thou must forget thy kindred all,
12 Then shall the King desire
He is the Lord thy God whom thou
13 The daughters then of Tyre,
And all the wealthy of the land
14 The daughter of the King
Within her closet she doth sit
15 In robes with needle wrought,
With virgins fair on her to wait
16 Thus are they brought with joy
Into the palace of the King,
17 Instead of fathers thou
Whom thou may'st princes make, to rule
18 Wherefore thy holy Name
The people shall give thanks to thee

and didst the ill detest,
with joy above the rest.
thy clothes are all bespread,
thereby to make thee glad.
in fine and rich array;
in gold and garments gay.
incline and give good ear;
thy father's house most dear;
thy beauty more and more;
must worship and adore.
with gifts full rich to see,
shall make their suit to thee.
is glorious to behold;
all deck'd in beaten gold.
and every pleasant thing,
the cometh to the King.
and mirth on every side,
and there they do abide.
shalt children multiply,
all lands successively.
all ages shall record,
for evermore, O Lord.

P S A L. XLVI. J. H.

THE Lord is our defence and aid
When we with woe are much dismay'd he is our help at hand.
2 Tho' earth do move, we will not fear,
Be thrust and hurled here and there
3 No, tho' the sea do rage so fore,
And though it overflow the shore,
4 For one fair flood doth send abroad
To glad the city of our God,
5 In midst of her the Lord doth dwell,
All things against her that rebel
6 The heathen folk and kingdoms fear,
The earth doth melt and disappear,
7 The Lord of hosts doth take our part,
Our hope of health with all our heart
8 Come here, and see with mind and thought the working of our God,
What wonders he himself hath wrought in all the world abroad:
9 By him all wars are hush'd and gone,
Their bows and spears he brake each one,
10 Be still therefore, and know that I
Among the heathen people be
11 The Lord of hosts doth us defend,
On Jacob's God we do depend,

the strength whereby we stand;
tho' mountains high and steep
within the sea so deep;
that all the banks it spills,
and beat down mighty hills:
his pleasant streams apace,
and wash his holy place.
she never can decay,
the Lord will surely say.
the people make a noise,
when God puts forth his voice.
to us he hath an eye;
on Jacob's God doth lie;
the working of our God,
in all the world abroad:
tho' countries did conspire;
their chariots burnt with fire.
am God, and therefore will
highly exalted still.
he is our strength and tow'r;
and on his mighty pow'r.

P S A L. XLVII. J. H.

YE people all, with one accord,
Be glad and sing unto the Lord
2 For high the Lord and dreadful is,
A mighty King he is likewise
3 The people shall he make to be
And underneath our feet shall he
4 For us the heritage he chose
The excellency of Jacob
5 Our God ascended up on high
The Lord goes up above the sky
6 Sing praise to our God, sing praise,
For God is King of all the earth,
7 God o'er the heathen reigns, and sits
The princes of the people have
8 To Abraham's people: for our God
As with a buckler doth defend

clap hands, shout, and rejoice,
with sweet and pleasant voice:
his wonders manifold,
in all the earth extoll'd.
unto our bondage thrall,
the nations make to fall:
which we possess alone,
his well beloved one.
with joy and pleasant noise,
with trumpets royal voice.
sing praises to our King;
all skilful praises sing.
upon his holy throne;
them joined every one
who is exalted high,
the earth continually.

P S A L. XLVIII. J. H.

Great is the Lord, and with great praise to be advanced still
Within the city of our God,

upon his holy hill

P S A L M XLIX.

- 1 Mount Sion is a pleasant place,
The city of the mighty King
 - 3 Within the palaces thereof
For lo, the kings are gathered, and
 - 4 But when they did behold it so,
Astonish'd much, and suddenly
 - 5 Great terror there on them did fall,
As doth a woman when she shall
 - 6 As thou with eastern winds the ships
They were destroy'd; and ev'n as we
 - 7 So in the city of the Lord
Yea, in the city which our God
 - 8 O Lord, we wait and do depend
For which we do all times attend
 - 9 O Lord, according to thy Name
And thy right hand, O Lord, is full,
 - 10 For thy judgments let Sion mount
Alfo of Judah, grant, O Lord,
 - 11 Go, walk about all Sion hill,
And tell the towers that thereon
 - 12 And mark ye well her bulwarks all,
That ye may tell thereof to them
 - 13 For this most mighty God, our God,
And unto death we are resolv'd
- it glad'neth all the land,
on her north-side doth stand:
God is a refuge known;
together they are gone:
they wonder'd, and they were
were driven back with fear;
for grief of heart they cry,
go travail speedily.
upon the sea doft break,
have heard our fathers speak.
we saw as it was told;
for ever will uphold.
on thy good help and grace;
within thy holy place.
for ever is thy praise,
of righteousness always.
be filled full with joys,
the daughters to rejoice.
yea, round about her go,
are builded on a row;
behold her towers there,
that after shall be here.
for evermore is he:
our guide he still shall be.

P S A L. XLIX. J. H.

- A**LL people hearken; and give ear to that which I shall tell,
Both high and low, both rich and poor, that in the world do dwell.
- 2 For why? my mouth shall make discourse of many things most wise,
In understanding shall my heart its study exercise.
 - 3 I will incline mine ear to know the parable so dark,
And open all my doubtful speech in metre on my harp.
 - 4 Wherefore should I affliction fear, or any careful foil?
Or else my foes, which at my heels do press my life to spoil?
 - 5 For as for such as riches have, wherein their trust is most,
And they who of their treasures great proudly do brag and boast;
 - 6 There is not one of them that can his brother's life redeem,
Or give a ransom unto God, sufficient in esteem:
 - 7 It is too great a price to pay, none can thereto attain,
So that he might his life prolong, or not in grave remain.
 - 8 They see wise men as well as fools are subject to death's bands;
And being dead, strangers possess their houses, goods, and lands.
 - 9 Their care is to build houses fair, and so determine sure
To make their names upon the earth for ever to endure.
 - 10 Yet shall no man always enjoy high honour, wealth, and rest;
But must at length submit to death, as well as the brute beast.

The Second Part.

- 11 And tho' they find their foolish thoughts to be most lewd and vain,
Their children yet approve their talk, and in like sin remain.
- 12 As sheep into the fold are brought they shall be laid in grave;
Death shall them eat, and in that day the just shall lordship have;
- 13 Their beauty and their royal port shall fade and quite decay,
When from their house unto the pit with woe they pass away.
- 14 But God will surely me preserve from death and endless pain,
Because he will of his good grace my soul receive again.
- 15 If any man grow wondrous rich, be not afraid therefore,
Altho' the glory of his house increaseth more and more:
- 16 For when he dies, of all these things nothing shall he receive,
His glory will not follow him, his pomp will take its leave.
- 17 Yet in this life he counts himself the happiest under sun;
And others likewise flatter him, saying, All is well done.
- 18 But yet if he should live so long as did his fathers old,
Yet must he needs at length give place, and be brought to death's fold.
- 19 Man that in honour lives, and doth not understand, may be
Compar'd unto the very beasts that perish utterly.

PSALM L.

PSAL. L. W. W.

THE mighty God
And all the world
Ev'n from the east,
Out of Sion,
God will appear
Our God will come

2 Devouring fire
A tempest great
Then shall he call
To judge his folk
Saying, Go to
My pact they keep,

3 The heav'ns they shall
For God is judge
Hear, my people,
Lift, Israel,
Thy God, the Lord
For not giving

4 I have no need
Goats of thy fold
For all the beasts
On thousand hills
I know for mine
All beasts mine are

5 Were I hungry
For all is mine
Eat I the flesh
Or drink the blood
Offer to God
And pay thy vows

6 Call upon me
Then will I help,
To the wicked
Why dost thou preach
Seeing thou hast
And hat'st to be

7 My words, I say,
If that thou seest
Thou runn'st with him,
And art all one
Thou giv'st thyself
And how thy tongue

8 Thou sitt'st musing
And how to put
These things thou didst,
Thou didst me udge,
Like to thyself;
Once shalt thou feel

9 Consider this,
And fear not when
Left without help
But he that thanks
Saith the Lord God,
I will him teach

th' Eternal hath thus spoke,
he will call and provoke;
and so forth to the west,
which place he liketh best,
in beauty most excellent,
before that long time be spent:
shall go before his face,
shall round about him trace.
the earth and heavens bright
with equity and right;
and now my saints assemble;
their gifts do not dissemble.
declare his righteousness:
of all things more and less.
for I will now reveal;
I'll from thee nought conceal,
am I, and will not blame thee
all sorts of offerings to me:
to take of thee at all
or calves out of thy stall:
are mine within the woods,
cattle are mine own goods;
all birds that are on mountains,
which haunt the fields and fountains.

I would not thee it tell;
that in the world doth dwell.
of great bulls or bullocks?
of goats or of the flocks?
praise and hearty thanksgiving,
unto God ever-living.
when troubled thou shalt be;
and thou shalt honour me.
thus saith th' eternal God,
my words and laws abroad,
them with thy mouth abus'd,
by discipline reduc'd?
thou dost reject and hate;
a thief, as with thy mate
and so your prey seek out;
with the adul'trous rout.
to back-bite and to slander,
deceiveth is a wonder.
thy brother how to blame,
thy mother's son to shame.
and while I held my tongue,
because I staid so long,
yet tho' I kept long silence,
of thy wrongs just recompence.
ye that forget the Lord,
he threat'neth with his word,
I spoil you as a prey:
offers, praiseth alway,
and he that walketh this trace
God's saving health t'embrace.

Another of the same by J. H.

THE God of Gods, the Lord,
From whence the sun doth rise unto
2 From Sion his fair place,
The perfect beauty of his grace,

3 Our God shall come in haste
Before him shall the fire waste

4 The heav'ns which are so high,
He will call forth, that he may try

5 Bring forth my saints, saith he,
Who are in band and league with me

6 And when these things are try'd,
That God is just, and all must 'bide

hath call'd the earth by name,
the setting of the same.
his glory bright and clear,
from thence it did appear.
to speak aloud no doubt;
and tempest round about.
the earth below likewise,
the people that are his:
my faithful flock most dear,
my law to love and fear.
then shall the heav'ns record,
the judgment of the Lord.

P S A L M LI.

7 My people, now give heed,
I am thy God, thy help at need,
8 I do not say to thee,
Thou offer'st daily unto me
9 Think'st thou that I do need
Or else so much desire to feed
10 Nay, all the beasts are mine,
And thousands more of neat and kine

Israel, to thee I cry;
thou canst it not deny.
Thy sacrifice is slack;
much more than I do lack.
thy cattle young or old?
on goats out of thy fold?
in woods that eat their fills.
that run wild on the hills:

The Second Part.

11 The birds that build on high,
And beasts that in the fields do lie,
12 Then thou' I hunger'd sore,
Since that the earth with her great store,
13 To bulls flesh have I mind
Or such a sweetness do I find
14 Give to the Lord his praise,
And see thou pay thy vows always
15 Then seek and call to me
And I will sure deliver thee,
16 But to the wicked train,
And yet their works are foul and vain,
17 With what face darest thou
Why do thy words my law allow,
18 Whereas for to amend
My word, the which thou dost pretend,

on hills and out of sight,
are subject to my might.
what need I ought of thine?
and all therein is mine:
to eat it, dost thou think?
the blood of goats to drink?
with thanks to him apply,
unto the God most high:
when ought would work thee blame,
that thou may'st praise my Name.
who talk of God each day,
to them the Lord wil say;
my word once speak or name?
thy deeds deny the same?
thy life thou art so slack;
is cast behind thy back.

The Third Part.

19 When thou a thief dost see
With him thou runn'st and dost agree
20 When thou dost them behold,
Thou lik'st it well, and waxest bold
21 Thy lips thou dost apply
Thy tongue doth teach to cheat and lie,
22 Thou study'st to revile
With slander basely dost defile
23 Hereat while I do wink,
Thou go'st on still, and so dost think
24 But sure I will not let
Thy faults in order I will set,
25 Mark this, I you require
Lest when I plague you in mine ire
26 He that doth give to me
Doth please me well, and he shall see

by theft to live in wealth,
likewise to thrive by stealth:
that wives and maids defile,
to use that life most vile:
to slander and defame;
and still doth use the same:
thy friends to thee most near,
thy mother's son most dear,
as tho' I did not see,
that I am like to thee.
to strike when I begin;
and open all thy kn.
who have not God in mind,
your help be far to find
the sacrifice of praise,
to walk in godly ways.

P S A L, LI. W. W.

O Lord, consider my distress,
My sins forgive, my faults redress,
2 Walk me, O Lord, and make me clean
And purify me once again
3 Remorse and sorrow do constrain
Because my sin doth still remain
4 Against thee only have I sinn'd,
And if I should no mercy find,
5 It is too manifest, alas!
Yea, of my mother so born was,
6 Also behold, Lord, thou dost love
Therefore thy wisdom from above
7 If thou with hyssop purge this blot,
And if thou wash away my spot,
8 Therefore, O Lord, such joy me send
And that my strength may now amend,
9 Turn back thy face and frowning ire,
And purge my sins I thee desire,
10 Make new my heart within my breast,
And let thy spirit in me rest,

and now with speed some pity take,
good Lord, for thy great mercy's sake:
from this unjust and sinful act,
from this foul crime and bloody fact.
me to acknowledge my excess,
before my face without release.
and done this evil in thy sight;
yet were thy judgments just and right.
that first I was conceiv'd in sin;
and yet, vile wretch, remain therein.
the inward truth of a pure heart;
thou hast reveal'd me to convert.
I shall be cleaner than the glass:
the snow in whiteness I shall pass.
that I may praise thee with my voice,
and broken bones also rejoice:
for I have felt enough thine hand:
which do in number pass the sand;
and frame it to thy holy will,
which may my soul with comfort fill.

The Second Part.

11 Cast me not, Lord, out from thy sight, but speedily my torments end:
Take not from me thy holy Spirit, which may from dangers me defend:

P S A L M LII.

- | | |
|---|--|
| 12 Restore me to those joys again
Let me thy free Spirit retain, | which I was wont in thee to find;
which unto thee may draw my mind. |
| 13 Thus when I shall thy mercies know,
And men that are likewise brought low | I shall instruct others therein;
by my example shall flee sin. |
| 14 O God, that of my health art Lord,
My heart and tongue shall then accord | forgive me this my bloody vice;
to sing thy mercy and justice. |
| 15 Touch thou my lips, my tongue untie,
And then my mouth shall testify thy | O Lord, I do thee humbly pray;
praise and wondrous works alway. |
| 16 And as for outward sacrifice;
But thou esteem'st them of no price, | I would have offer'd many a one;
and therein pleasure takest none. |
| 17 The heavy heart, the mind oppress'd,
This sacrifice indeed is best, | O Lord, thou never dost reject;
and that thou chiefly dost expect. |
| 18 Lord, unto Sion turn thy face,
And on Jerusalem thy grace, | pour out thy mercies on thy hill,
build up the walls and love it still. |
| 19 Thou shalt accept then our off'rings
Yea, calves and many other things | of peace and righteousness alway;
upon thy altar we will lay. |

Another of the same, by J. H.

- | | |
|--|--|
| H AVE mercy on me, Lord, after
After thy mercies multitude | thy great abounding grace;
do thou my sins efface: |
| 2 Yea, wash me clean from my offence
For I do own my faults, and still | and my iniquity:
my sin is in my eye. |
| 3 Against thee, thee alone, I have
And evil have I done before, | offended in this case,
the presence of thy face; |
| 4 That in the things that thou hast done
And when thou judgest, all may see | upright thou may'st appear,
that thou art very clear. |
| 5 In wickedness I formed was,
My mother at the very first | when I began to be,
in sin conceived me; |
| 6 But lo! truth in the inward parts
And secrets of thy wisdom thou | is pleasant unto thee,
revealed hast to me. |
| 7 With hyssop, Lord, besprinkle me,
Yea, wash thou me, and then shall I | I shall be cleansed so;
be whiter than the snow: |
| 8 Of joy and gladness make thou me
That to the bones which thou, O Lord, | to hear the pleasant voice,
hast broken may rejoice. |
| 9 From the beholding of my sins,
And all my deeds of wickedness | Lord, turn away thy face,
do utterly efface: |
| 10 O God, create in me a heart
Within my bowels, Lord, renew | unspotted in thy sight;
a firm and stable spirit. |
| 11 Cast me not from thy sight, nor take
The comfort of thy saving health | thy spirit quite away;
give me again I pray: |
| 12 With thy free Spirit me support,
By my instruction and advice | then shall transgressors be
converted unto thee. |

The Second Part.

- | | |
|--|--|
| 13 O God, that art God of my health,
That praises of thy righteousness | from blood deliver me,
my tongue may sing to thee: |
| 14 My lips which yet fast closed be,
The praises of thy Majesty | do thou, O Lord, unloose;
my mouth shall then disclose. |
| 15 I would have offer'd sacrifice.
But pleased with burnt-offerings | if that had pleased thee;
I know thou wilt not be: |
| 16 A spirit griev'd is sacrifice
A broken and a contrite heart, | delightful in thine eyes;
Lord, thou wilt not despise. |
| 17 In thy good will deal gently, Lord,
Grant that of thy Jerusalem | with Sion, and withal
uprear'd may be the wall: |
| 18 Burnt-off'rings, gifts, and sacrifice
Thou shalt accept, and calves they shall | of justice in that day
upon thy altar lay. |

P S A L. LII. J. H.

- | | |
|--|--|
| W HY dost thou, tyrant, boast abroad
Dost thou not know there is a God, | thy wicked works to praise?
whose mercies last always? |
| 2 Why dost thy mind yet still devise
Thy tongue untrue in forging lies | such wicked wiles to harp?
is like a razor sharp. |
| 3 On mischief why sett'st thou thy mind,
Thou lovest more false tales to find, | and wilt not walk upright?
than bring the truth to light. |
| 4 Thou dost delight in fraud and guile,
Thy lips have learnt the flatter'ing style, | in mischief, blood, and wrong;
O false deceitful tongue? |
| 5 Therefore the Lord shall thee confound,
Thy seed root out from off the ground, | and pluck thee from thy place,
and utterly deface. |

P S A L M LIII, LIV, LV.

- 6 The just when they behold thy fall,
And in reproach of thee withal
7 Behold the man that did refuse
But in his riches great did place
8 But I, as olive fresh and green
Because my trust all times hath been
9 For this therefore will I give praise
I will advance thy Name always,
- with fear will praise the Lord,
cry out with one accord;
the Lord for his defence,
his trust and confidence.
shall spring and spread abroad;
upon the living God.
to thee with heart and voice,
wherein thy saints rejoice.

P S A L. LIII. T. S.

- T**HE foolish man within his heart
There is not any God at all,
2 They are corrupt, and they also
Among them all there is not one
3 The Lord look'd down from heav'n upon
To see if any were that sought
4 Out of the way they all are gone
There is not any that doth good,
5 Do not all wicked workers know,
My people as they feed on bread?
6 Ev'n there they were afraid, and stood
When as there was no cause at all
7 For God his bones that thee besieg'd
He hath confounded them, for they
8 O Lord, give to thy people health,
Thy promise made to Israel
9 When God his people shall restore
Then Jacob shall rejoice therein,
- blasphemously hath said,
-why should we be afraid?
a heinous work have wrought,
of good that worketh ought.
the sons of men below,
the living God to know.
they all corrupted are,
not one for God doth care.
that they do feed upon
the Lord they call not on.
with trembling all dismay'd,
why they should be afraid:
hath scatter'd all abroad,
rejected are of God.
and thou, O Lord, fulfil
from out of Sion hill.
that once were captive led,
and Israel be glad.

P S A L. LIV. J. H.

- G**OD, save me for thy holy Name,
Unto the strength, Lord, of the same
2 Regard, O Lord, and give an ear
Bow down thyself to me, and hear
3 For strangers up against me rise,
Who have not God before their eyes
4 But lo, my God doth give me aid,
With them by whom my soul is stay'd
5 With plagues repay again all those
And in thy truth destroy my foes
6 An offering of free-heart and will
And praise thy Name, for therein still
7 Thou, Lord, at length hast set me free
And now my eye with joy doth see
- and for thy goodness sake:
I do my cause betake.
to me when I do pray;
the words that I do say:
and tyrants vex me still;
they seek my soul to spill.
the Lord is nigh at hand;
the Lord doth ever stand:
for me that lie in wait,
with their own snare and bait.
then I to thee shall make,
great comfort I do take.
from them that craft conspire,
on them my heart's desire.

P S A L. LV. J. H.

- O** God, give ear, and speedily
And when to thee I call and cry
2 Take heed to me, grant my request,
With grief I pray, full sore oppress,
3 Because my foes with threats and cries
And so the wicked sort likewise
4 For they in counsel do conspire
And in their hasty wrath and ire
5 My heart doth faint for want of breath,
With terror and the dread of death
6 Such dreadful fear on me doth fall,
Such horror overwhelmeth me,
7 O that I had wings like a dove!
Away from hence into a place
8 Lo, then I would go far away
And I would hide myself and stay,
9 I would be gone with speed and haste
Till I had safely over-past
10 Divide them, Lord, and from them pull
For I have spy'd their city full
- hear me when I do pray;
hide not thyself away:
and answer me again:
sorrow doth me constrain;
oppress me thro' despite;
to vex me take delight.
to charge me with some ill,
they do pursue me still.
it panteth in my breast;
my soul is much oppress:
that I therewith do quake;
that I no shift can make.
then would I swiftly flee
where I at rest should be:
to fly I would not cease;
in some great wilderness;
and not abide behind,
these blasts of boisterous wind.
their false and double tongue;
of rapine, strife, and wrong.

P S A L M LVI, LVII.

11 Both day and night they go about
In midst of her is mischief wrought,
12 Her inward parts are wicked plain,
And in her streets there doth remain

within the city wall;
and sorrows great withal:
her deeds they are most vile,
nothing but fraud and guile.

The Second Part.

13 If that my foes did seek my thame,
Because from all their check and blame
14 But thou it was, my fellow dear,
And didst my secret counsel hear
15 With whom I had delight to talk
And we together oft did walk
16 Let death in haste upon them fall,
For mischief doth abide in all
17 But I unto my God will cry,
The Lord will help me speedily,
18 At morning, noon, and ev'ning-tide
When I so constantly have cry'd,
19 To peace he shall restore me yet,
Altho' the number be full great
20 The Lord that first and last doth reign
Will hear when I to him complain,
21 For sure there is no hope that they
For why? they will not God obey,
22 Upon their friends they laid their hands,
Of friendship to neglect the bands,
23 While they have war within their hearts,
And tho' they were as soft as oil,
24 Cast thou thy care upon the Lord,
For in no wise will he accord
25 But God shall cast them deep in pit
He will no guileful man permit
26 Tho' such be quite destroy'd and gone,
I will depend his grace upon

I might it well abide,
somewhere I could me hide:
who friendship didst pretend,
as a familiar friend;
in secret and abroad;
unto the house of God.
and send them quick to hell;
the places where they dwell.
to him for aid I flee;
and he will succour me.
unto the Lord I'll pray;
he did not say me nay.
tho' war be now at hand,
that do against me stand,
both now and evermore,
and punish them full sore.
to turn will once accord;
nor fear the living Lord.
who were in cov'nant knit;
they do not care one whit.
as butter are their words;
they cut as sharp as swords.
and he shall nourish thee;
the just in thrall to see.
who thirst for blood always;
to live out half his days.
on him is all my stay;
with all my heart alway.

P S A L. LVI. J. H.

HAVE mercy, Lord, on me, I pray,
He fighteth with me day by day,
2 My foes do daily enterprise
To fight against me many rise,
3 When they would make me sore afraid
I trust in thee alone for aid,
4 God's promise I do mind and praise,
I do not care at all essays
5 What things I either did or spake
And all the counsel that they take
6 They all consent themselves to hide,
They spy my paths, and snares have ty'd
7 Shall they escape, on mischief set?
For in thy wrath thou dost not let
8 Thou seest how oft they made me flee,
Reserve them in a glass by thee,
9 When I do call upon thy Name
I well perceive it by the same
10 I glory in the word of God,
With joy I will declare abroad
11 I trust in God the Lord, and say,
The Lord he is my help and stay,
12 I will perform with heart most free
And I, O Lord, all times to thee
13 My soul from death thou dost defend
That I before thee may ascend

for man would me devour;
and troubleth me each hour.
to swallow me outright;
O thou most high of might.
with boasts and brags of pride,
by thee I will abide.
O Lord, I stick to thee;
what flesh can do to me.
they wrest them at their will,
is how to work me ill;
close watch for me to lay;
to take my life away.
thou, God, on them wilt frown;
to throw whole kingdoms down.
and on my tears dost look;
and write them in thy book.
my foes away do start;
that God doth take my part.
to praise it I accord,
the promise of the Lord.
as I before began,
I do not care for man.
my vows to God always,
will offer thanks and praise.
and keep'til my feet upright,
with such as live in light.

P S A L. LVII. J. H.

TAKE pity for thy promise sake,
Because my soul doth her betake
2 Within the shadow of thy wings
Till mischief, malice, and like things

have mercy, Lord, on me,
unto the help of thee:
I set myself full fast,
be gone and over-past.

P S A L M LVIII, LIX.

- | | |
|--|---|
| <p>3 I call unto the God most high,
I mean the God that will stand by</p> <p>4 For he from heaven hath sent his aid
That to devour me have essay'd,</p> <p>5 I lead my life with lions fell
And with such wicked men I dwell,</p> <p>6 Their teeth are spears and arrows long,
They wound and cut with their quick tongue,</p> <p>7 Set up, and shew thyself, O God,
Exalt thy praise on earth abroad,</p> <p>8 They laid their net, and did prepare
Wherein they thought my soul to snare,</p> <p>9 My heart is set to praise the Lord,
My heart doth ever well accord</p> <p>10 Awake, my joy, awake, I say,
And I myself before the day</p> <p>11 Among the people I will tell
And shew his praise that doth excel</p> <p>12 His mercy doth extend as far
His truth as high as any star</p> <p>13 Set forth and shew thyself, O God,
Exalt thyself on earth abroad,</p> | <p>to whom I stick and stand,
the cause I have in hand.
to save me from their spite,
ev'n mercy, truth, and might.
all set on wrath and ire;
who fret like flames of fire:
as sharp as I have seen,
like swords and weapons keen.
above the heav'ns most bright,
thy majesty and might.
a privy cave and pit,
but are fall'n into it.
in him to joy always;
to sing his laud and praise.
my lute, my harp, and string;
will rise, rejoice, and sing.
the goodness of my God,
in heathen lands abroad.
as heav'ns all are high,
that shineth in the sky.
above the heav'ns most bright,
thy majesty and might.</p> |
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P S A L. LVIII. J. H.

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|---|---|
| <p>YE rulers, that are put in trust
Be all your judgment true and just,</p> <p>2 Nay, in your hearts ye daily muse
And where ye should true justice use,</p> <p>3 The wicked fort from their birth-day
And from their mother's womb alway</p> <p>4 In them the poison and the breath
Yea, like the adder that is deaf,</p> <p>5 Because she will not hear the voice
No, tho' he were the chief of choice,</p> <p>6 The teeth, O Lord, which fast are set
The lions teeth that are so great</p> <p>7 Let them consume away and waste
The shafts that they do shoot in haste</p> <p>8 As snails do waste within the shell,
As one before his time that fell,</p> <p>9 Before the thorns that now are young
Thy storms of anger waxing strong</p> <p>10 The just shall joy, it doth them good
And they shall wash their feet in blood</p> <p>11 Then shall the world shew forth and tell,
And that a God on earth doth dwell,</p> | <p>to judge of wrong and right,
regarding no man's smight?
in mischief to consent;
your hands to bribes are bent.
have erred on this wise,
have used craft and lies:
of serpents doth appear;
and fast doth stop her ear;
of one that charmeth well;
and therein did excel.
in their mouth round about,
do thou, O Lord, break out:
as water runs forth right,
let them be broke in flight;
and unto slime do run,
and never saw the sun:
to bushes big shall grow,
shall take them e'er they know,
that God doth vengeance take;
of them that him forsake.
that good men have reward;
who justice doth regard.</p> |
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P S A L. LIX. J. H.

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| <p>SEND aid, and save me from my foes,
Defend and keep me from all those</p> <p>2 O Lord, preserve me from those men
And set me sure and safe from them</p> <p>3 For lo, they wait my soul to take
Yea, for no fault that I did make;</p> <p>4 They run and do themselves prepare,
Arise, and save me from their snare,</p> <p>5 Arise, O God of Israel,
And pity none that do rebel,</p> <p>6 At night they run and seek about,
And all the city quite throughout</p> <p>7 They speak of me with mouth alway,
They have contriv'd my death, and say,</p> <p>8 But, Lord, thou hast their ways espy'd,
The heathen folk thou dost deride,</p> <p>9 The strength that doth our foes withstand
Thou art, O God, my help at hand,</p> <p>10 The Lord to me doth shew his grace
That I may see my foes in case</p> | <p>O Lord, I pray to thee;
that rise and strive with me.
whose doings are not good,
that thirst still after blood.
they rage against me still;
I never did them ill:
when I no whit offend;
and see what they intend.
smite ev'ry heathen land;
and in their mischief stand.
like dogs, they howl also,
from place to place they go:
but in their lips are swords;
There's no one hears our words.
and thou shalt them disgrace;
and mock them to their face.
O Lord, doth come from thee;
a fort and fence to me.
in great abundance still,
such as my heart doth will.</p> |
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The Second Part.

- 11 Destroy them not at once, O Lord, left it from mind do fall ;
But with thy strength drive them abroad and so consume them all.
- 12 For their ill words and lying tongue confound them in their pride ;
Their wicked oaths with lies and wrong let all the world deride.
- 13 Consume them in thy wrath, O Lord, that nought of them remain :
That men may know thro'out the world that Jacob's God doth reign.
- 14 At ev'ning they return apace, as dogs they grin and cry ;
Throughout the streets in ev'ry place they run about and spy :
- 15 They seek about for meat alway, but let them not be fed,
Nor find a house wherein they may be bold to put their head.
- 16 But I will shew thy strength abroad, thy goodness I will praise ;
For thou art my defence and God in time of need always.
- 17 Thou art my strength, thou hast me stay'd, O Lord, I sing to thee ;
Thou art my fort, my fence, and aid, a loving God to me.

P S A L. LX. J. H.

- O** Lord, thou didst us clean forsake, and scatter us abroad,
Such great displeasure thou didst take return to us, O God.
- 2 Thy might did move the land so fore that it in sunder brake ;
The health thereof, O Lord, restore, for it doth bow and quake.
 - 3 With heavy things thou plaguest thus the people that are thine,
And thou hast given unto us a drink of deadly wine.
 - 4 But yet to such as fear thy Name a banner thou dost shew,
That they may triumph in the same, because thy word is true.
 - 5 So that thy might may keep and save the folk that serveth thee,
That they thy help at hand may have, O Lord, grant this to me.
 - 6 The Lord did speak from his own place, this was his joyful sound,
I will divide Sichem by pace, and mete our Succoth's ground :
 - 7 Gilead is given to my hand, Manasses mine beside,
Ephraim's the strength of all my land, my law doth Judah guide :
 - 8 In Moab I will wash my feet, o'er Edom cast my shoe ;
And thou, Philistia, ought'st to seek to me for favour too.
 - 9 But who will bring me at this tide unto the city strong ?
Or who to Edom will me guide, so that I go not wrong ?
 - 10 Lord, wilt not thou, who didst forsake thy folk, their land, and coasts ?
Our wars in hand thou would'st not take, nor go forth with our hosts.
 - 11 Give aid, O Lord, and us relieve from them that us disdain :
The help that hosts of men can give is all but weak and vain.
 - 12 But thro' our God we shall have might to take great things in hand,
He will tread down, and put to flight all those that us withstand.

P S A L. LXI. J. H.

- R**egard, O Lord, for I complain and make my suit to thee ;
Let not my words return in vain but give an ear to me.
- 2 From out the coasts and utmost parts of all the earth, I cry,
In grief and anguish of my heart, to thee, O God most high.
 - 3 Upon the rock of thy great pow'r, my woeful mind repose ;
Thou art my hope, my fort and tow'r, my fence against my foes.
 - 4 Within thy tent I long to dwell, there ever to abide ;
Under thy wings I know right well I shall me safely hide.
 - 5 The Lord doth my desire regard, and doth fulfil the same ;
With riches great will he reward all those that fear his Name :
 - 6 The king shall he in health maintain, and so prolong his days,
That he from age to age may reign with honour great always :
 - 7 That he may have a dwelling place before the Lord alway ;
O let thy mercy, truth, and grace defend him from decay :
 - 8 And then, O Lord, I ever will sing praise unto thy Name,
That all my vows I may fulfil, and daily pay the same.

P S A L. LXII. J. H.

- M**y soul to God shall give good heed and him alone attend,
Because my health and hope to speed doth whole on him depend.
- 2 For he alone is my defence, my rock, my health, and aid ;
He is my stay, and no pretence shall make me much dismay'd.
 - 3 O wicked folk ! how long will ye use craft ? sure ye must fall ;
For as a rotten hedge ye be, and like a tott'ring wall.
 - 4 Whom God doth love, ye seek always to put him to the worse ;
Ye love to lie, with mouth ye praise, and yet your heart doth curse.

P S A L M LXIII, LXIV, LXV.

- 5 Yet still my soul doth whole depend
From all ill feats me to defend
6 He is my rock, my fort, and tow'r,
He doth support me, that no pow'r
7 My glory and salvation doth
He is my strength, my stay, my wealth,
8 O put your trust in him alway,
Pour out your hearts to him, and say,
9 The sons of men deceitful are,
With things most vain do them compare
10 Trust not in wrong and robbery,
Tho' riches flow in suddenly,
11 The Lord long since one thing did tell
He spake it oft, I heard it well,
12 And that thou, Lord, art good and kind
So that all forts with thee shall find
- on God my chief desire;
I none but him require.
my health is of his grace;
can move me out of place.
on him alone depend;
and still doth me defend.
ye folk, with one accord;
Our trust is in the Lord.
on balance but a sleight,
for they can hold no weight.
let vain delights be gone;
set not your hearts thereon.
which here to mind I call,
that he alone doth all;
thy mercy doth exceed:
according to their deed.

P S A L. LXIII. T. S.

- O God, my God, I early seek
For why? my soul and body both
2 And in this barren wilderness,
My flesh is parch'd for thought of thee,
3 That I might see yet once again
As I was wont it to behold
4 For why? thy mercies far surmount
My lips therefore shall give to thee
5 And whilst I live I will not fail
And in thy Name I will lift up
6 My soul is as with marrow fill'd,
My mouth therefore shall sing such songs
7 When in my bed I think of thee,
I under covert of thy wings
8 My soul doth closely seek to thee,
And those that seek my soul to slay
9 The sword shall them devour each one,
The hungry foxes which do run
10 The king and all men shall rejoice
For liars mouths shall then be itopp'd,
- to come to thee in haste;
do thirst of thee to taste:
where waters there are none,
for thee I wish alone;
thy glory, strength, and might,
within thy temple bright.
this life and wretched days,
due honour, laud, and praise.
to worship thee alway:
my hands when I do pray:
which is both far and sweet;
as are for thee most meet.
and in the wakeful night,
rejoice with great delight;
thy right hand is my pow'r,
death shall them soon devour:
their carcases shall feed
their prey to seek at need.
that do profess God's word:
and all their ways abhorr'd.

P S A L. LXIV. J. H.

- O Lord, unto my voice give ear
And rid my life and soul from fear
2 Defend me from that sort of men
And from the frowning face of them
3 Who whet their tongues as we have seen
And shoot abroad their arrows keen,
4 They privily do shoot their shaft
The innocent to strike by craft
5 A wicked work they have decreed,
To use deceit let us not dread,
6 Which way to hurt they talk and muse
They all consult what feats to use
7 But yet all this shall not prevail:
God with his dart shall sure assail,
8 Their crafts and their ill tongues withal
That they who then behold their fall
9 And all that see shall know right well
And praise his wondrous works, and tell
10 Yet shall the just in God rejoice,
So shall they joy with mind and voice
- when I complain and pray,
of foes that threat to slay:
who in deceit do lurk,
who all ill feats do work;
men whet and sharp their swords,
I meant most bitter words:
the upright man to hit:
they care or fear no whit.
in council thus they cry,
for none can it espy.
all times within their heart:
each doth invent his part.
when they think lest thereon,
and wound them every one.
shall work themselves such blame,
shall wonder at the same:
that God the thing hath wrought,
what be to pass hath brought.
still trusting in his might;
whose hearts are pure and right.

P S A L. LXV. J. H.

- THEY praise alone, O Lord, doth reign in Zion thine own hill,
Their vows to thee they do maintain and promises fulfil:
2 For that thou dost their prayers still hear, and dost thereto agree,
The people all both far and near with trust shall come to thee.
3 Our wicked life so far exceeds, that we shall fall therein;
But, Lord, forgive our great misdeeds, and purge us from our sin.

P S A L M LXVI.

- 4 The man is blest whom thou dost choose within thy courts to dwell,
Thy house and temple he shall use with pleasures that excel,
5 Of thy great justice hear, O God, our features of thee doth rise,
The hope of all the earth abroad, and the sea-coasts likewise.
6 With strength thou art beset about, and compass'd with thy pow'r,
Thou mak'st the mountains strong and stout to stand in every show'r :
7 The swelling seas thou dost assuage, making them very still;
Thou dost restrain the people's rage and rule them at thy will.
8 The folk that dwell throughout the earth shall dread thy signs to see,
Morning and ev'ning with great mirth send praises up to thee.
9 When that the earth is chapt and dry, and thirsteth more and more,
Then with the drops thou dost supply and much increase her store;
10 The flood of God doth overflow and so doth cause to spring
The seed and corn which men do sow, for he doth guide the thing :
11 With rain thou dost her furrows fill, whereby her clods do fall;
Thy drops on her thou dost distil, and blest her fruits withal :
12 Thou deck'st the earth of thy good grace with fair and pleasant crop,
Thy clouds distil their dew apace, great plenty they do drop.
13 Whereby the desert shall begin full great increase to bring,
The little hills shall joy therein, much fruit on them shall spring :
14 In places plain the flocks shall feed, and cover all the earth;
The vales with corn shall so exceed, that they shall sing with mirth.

P S A L. LXVI. T. S.

- Y E men on earth, in God rejoice, with praise set forth his Name,
Exalt his might with heart and voice, give glory to the same.
2 How wonderful, O Lord, say ye, in all thy works thou art !
Thy foes for fear shall seek to thee full fore against their heart.
3 All men that dwell the earth thro'out shall praise the Name of God,
The laud whereof the world about is shew'd and set abroad.
4 All folk, come forth, behold, and see what things the Lord hath wrought,
Mark well the wondrous works that he for men to pass hath brought :
5 He laid the sea like heaps on high, therein a way they had
On foot to pass, both fair and dry, whereof their hearts were glad.
6 His might doth rule the world alway, his eyes all things behold;
And such as will him disobey, by him shall be controul'd.
7 Ye people, give unto our God due laud and thanks always,
With joyful voice declare abroad, and sing unto his praise :
8 Who doth endure our soul with life and it preserve withal :
He stays our feet, so that no strife can make us slip or fall.
9 The Lord doth prove our deeds with fire, whether they will abide,
As workmen do when they desire to have their metals try'd.
10 Although thou dost us suffer long in prison to be cast,
And there with chains and fetters strong to lie in bondage fast;

The Second Part.

- 11 Although, I say, thou suffer men on us to ride and reign,
Tho' we thro' fire and water run with very grief and pain;
12 Yet sure thou dost of thy good grace dispose it to the best,
Bringing us out into a place to live in wealth and rest.
13 Unto thy house resort will I to offer and to pray,
And there I will my self apply my vows to thee to pay;
14 The vows that with my mouth I spake in all my grief and smart,
The vows, I say, which I did make in anguish of my heart.
15 Burnt-offerings I will give to thee of oxen fat and rams,
Yea, this my sacrifice shall be of bullocks, goats, and lambs,
16 Come forth and hearken here full soon, all ye that fear the Lord;
What he for my poor soul hath done to you I will record;
17 Full oft I call to mind his grace, this mouth to him doth cry;
And thou, my tongue, make speedy pace to praise him joyfully.
18 But if I feel my heart within in wicked works rejoice,
Or if I have delight in sin, God will not hear my voice.
19 But surely God my voice hath heard, and what I do require;
My prayer also he doth regard, and granteth my desire.
20 All praise to him that hath not put nor cast me out of mind,
Nor yet his mercy from me shut, which I do ever find.

HAVE mercy on us, Lord,
 To shew to us do thou accord
 2 That all the earth may know
 And all the nations here below
 3 Let all the world, O God,
 And let the people all abroad
 4 Throughout the word so wide
 For thou with truth and right dost guide
 5 Let all the world, O God,
 And let the people all abroad
 6 Then shall the earth increase,
 And then our God, the God of peace,
 7 God shall us greatly bless,
 The folk which all the earth possess

and grant to us thy grace,
 the brightness of thy face;
 the way to godly wealth,
 may see thy saving health.
 give praise unto thy Name,
 extol and laud the same:
 let all rejoice with mirth;
 the nations of the earth.
 give praise unto thy Name,
 extol and laud the same:
 great store of fruit shall fall;
 shall ever bless us all.
 and then both far and near
 of him shall stand in fear.

LET God, arise, and then his foes
 His enemies for fear shall run,
 2 And as wax melts before the fire,
 So in the presence of the Lord
 3 But righteous men before the Lord
 They shall be glad and merry all,
 4 Sing praise, sing praise unto the Lord,
 Extol the great Jehovah's Name,
 5 The same is he that is above
 That father is of fatherless,
 6 Houses and issue both he gives
 He bringeth bondmen out of thrall,
 7 When thou didst march before thy folk
 And brought'st them thro' the wilderness,
 8 The earth did shake, the heav'ns did drop,
 Mount Sinai also moved was,
 9 Thy heritage with drops of rain
 And if so be it barren was,
 10 Thy chosen flock doth there remain,
 And for the poor thou dost provide

will turn themselves to flight;
 and scatter out of sight:
 and wind blows smoke away,
 the wicked shall decay.
 shall heartily rejoice,
 and cheerful in their voice.
 who rideth on the sky:
 and him still magnify:
 within his holy place,
 and judge of widows case:
 unto the comfortless,
 and rebels to distress.
 th' Egyptians from among,
 which was both wide and long.
 great thunder-claps were heard,
 when Israel's God appeared:
 abundantly was wash'd;
 by thee it was refresh'd:
 thou hast prepar'd that place,
 of thy especial grace.

The Second Part.

11 God will give women causes just
 When as his people triumphs make,
 12 Puissant kings, for all their pow'r,
 And women which remain at home
 13 And tho' ye were as black as pots,
 Whose wings and feathers seem to have
 14 When in this land God shall triumph
 Then shall it be like Salmon hill,
 15 Tho' Basan be a fruitful hill,
 Yet Sion, God's most holy hill,
 16 Why leap ye thus, ye hills most high,
 The hill of Sion God doth love,
 17 God's army twenty thousand is
 The Lord also in Sinai
 18 Thou didst, O Lord, ascend on high,
 Who in times past thy chosen flock
 19 Thou hast received gifts for men,
 Unto the end that God the Lord
 20 Now praised be the Lord, for that
 From day to day he is the God,

to magnify his Name,
 and purchase mighty fame.
 shall flee and take the spoil,
 shall help to part the spoil.
 your hue shall pass the dove,
 silver and gold above.
 o'er kings both high and low,
 as white as is the snow.
 and in height others pass,
 doth far excel in grace.
 and thus in pride do swell?
 and there will ever dwell.
 of angels great and strong;
 is present them among.
 and captive ledd'st them all,
 in bondage did enthrall.
 ev'n for thine enemies,
 might dwell with them likewise.
 he pours on us such grace,
 both of our health and peace.

The Third Part.

21 He is the God from whom alone
 He is the God by whom we 'scape
 22 And he shall wound the head of all
 The hairy scalp of such as on
 23 From Basan will I bring, said he,
 And all my own, as I have done,
 24 And make them dip their feet in blood
 The tongues of dogs they shall be red

salvation we obtain,
 all dangers, death, and pain:
 his enemies also,
 in wickedness still go.
 my people and my sheep,
 from dangers of the deep:
 of those that hate my Name;
 with licking of the same.

- 25 Thy goings they have seen, O God,
How thou, my God and King, dost go
26 The fingers go before with joy,
And in the midst the damsels do
27 Now in the congregations thou,
And Jacob's whole posterity,
28 Their chief was little Benjamin,
With Zebulon and Nephthalim,
29 Thy God hath sent forth strength for thee, O God, make firm and sure
The thing that thou hast wrought in us for ever to endure:
30 Then in thy temple gifts will we,
And in thy own Jerusalem offer to thee, O Lord,
praise thee with one accord;

The Fourth Part.

- 31 Yea, and strange kings, by us subdu'd, shall do like in those days,
For unto thee they shall present, their gifts of laud and praise.
32 He shall destroy the spearmen's ranks, the calves and bulls of might,
And make them tribute pay, and daunt all such as love to fight.
33 Then shall the lords of Egypt come, and presents with them bring;
The Moors also stretch out their hands to God their Lord and King.
34 Therefore ye kingdoms of the earth, give praise unto the Lord;
Sing psalms to God with one consent, thereto let all accord.
35 For he doth ride and ever did above the heavens most bright,
And by his fearful thunder-claps men may well know his might.
36 Therefore the strength of Israel ascribe to God on high,
Whose might and pow'r doth far extend above the cloudy sky.
37 O God, thy holiness and pow'r is dread for evermore;
The God of Israel gives us strength; therefore his Name adore.

P S A L. LXIX. J. H.

- SAVE me, O God, and that with speed, because the waters do
So very nigh my soul proceed, and enter therinto;
2 I sink full deep in mire and clay, where I can feel no ground,
And in deep waters, where I may must suddenly be drown'd.
3 With crying I am weary, lo, my throat is hoarse and dry,
My sight doth fail, looking also for help to God on high.
4 My foes that guiltless do oppress my soul, with hate are led,
In number sure they are no less than hairs upon my head.
5 Though for no cause they vex me fore, they prosper and are glad:
They do compel me to restore the things I never had.
6 What I through my simplicity have done, Lord, thou canst tel,
And all my faults in privacy to thee are known full well.
7 O God of hosts, defend, and stay all those that trust in thee,
Let no man doubt or shrink away for ought that chanceth me.
8 It is for thee and for thy sake that I do bear this blame;
In spite to thee they would me make to hide my face for shame.
9 My mother's sons, my brethren all reject me with disgrace,
And as a stranger they me call, they will not know my face.
10 Unto thy house such zeal I bear, that it doth vex me much,
Their checks and taunts at thee to hear my very heart doth touch.

The Second Part.

- 11 Though I do fast my flesh to tame, yea, if I weep and moan,
I am reproached for the same by scornors every one;
12 If I for grief and pain of heart in sackcloth use to walk,
Reproachfully they it pervert, thereof they jest and talk.
13 Both high and low, and all the throng that sit within the gate,
They have me ever in their tongue, of me they talk and prate:
14 They that sit in the gate with spite against me all agree,
The drunkards that in wine delight do make their songs of me.
15 But unto thee, O Lord, I pray, that when it pleaseth thee
For thy great truth thou wilt alway send down thy aid to me:
16 Pluck thou my feet out of the mire, from drowning do me keep,
From such as owe me wrath and ire, and from the waters deep;
17 Left with the waves I should be drown'd, and depth my soul devour,
And left the pit should me confound, and shut me in her pow'r.
18 O Lord of hosts, to me give ear, as thou art good and kind,
And as thy mercy is most dear, Lord, have me in thy mind;

- 19 And do not from thy servant hide,
I am oppress'd on ev'ry side,
20 O Lord, unto my soul draw nigh,
Because of their great tyranny
- nor turn thy face away;
in haste give ear, I pray.
the same with aid repose,
acquitt me from my foes.

The Third Part.

- 21 That I abide rebuke and shame
For those that seek and work the same
22 When with reproach they break my heart,
But find no friends to ease my smart,
23 But in my meat they gave me gall,
And gave me in my thirst withal
24 Lord, turn their table to a snare
And when they think full well to fare,
25 And let their eyes be dark and blind,
Bow down their backs, and let them find
26 Pour out thy wrath as hot as fire,
Let thy displeasure in thine ire
27 As desarts dry their house disgrace,
That none thereof possess their place,
28 If thou dost strike the man to tame,
And if that thou dost wound the same
29 Then let them heap up mischief still,
That of thy favour and good-will
30 And raise them clean out of thy book
That for their names they never look
- thou know'st, and thou canst tell;
thou seest them all full well.
heart, some help I fain would see,
nor one to comfort me:
(too cruel for to think)
strong vinegar to drink.
to take themselves therein,
then trap them in their gin.
that they may nothing see;
and themselves in thrall to be.
that it on them may fall,
take hold upon them all;
their seed do thou expel,
nor in their tents once dwell.
on him they lay full fore;
they seek to hurt him more.
since they are all pervert,
they never have a part:
of life, of hope, and trust,
in number of the just.

The Fourth Part.

- 31 Tho' I, O Lord, with pain and grief
Thy help shall give me such relief
32 That I may give thy Name the praise
I will extol the same always
33 Which is more pleasant unto thee,
Than either ox or calf can be,
34 When simple folk do this behold
And ye that seek the Lord, your life
35 For why? the Lord of hosts doth hear
His pris'ners are to him full dear,
36 Wherefore the sky and earth below,
His praises shall declare and show,
37 For sure our God will Sion save
Much folk possession there shall have,
38 His servants seed shall keep the same
And there all they that love his Name
- have been full sore oppress'd,
that all shall be redress'd:
that doth to thee belong,
with a thanksgiving song:
(such mind thy grace hath born,)
that hath both hoof and horn.
it shall rejoice them sure;
for ever shall endure.
the poor when they complain;
he doth them not disdain.
the sea with flood and stream,
with all that live in them.
and Judah's cities build;
her streets shall all be fill'd.
all ages out of mind,
a dwelling-place shall find,

P S A L. LXX. J. H.

- O God, to me take heed,
O Lord of hosts, with haste and speed
2 With shame confound them all
Let them be turned back and fall
3 Let them rewarded be
Who when harm happens unto me,
4 But let them joyful be
Who only trust and seek to thee,
5 That they may say always,
All glory, honour, laud, and praise
6 But I am weak and poor,
Thou art my stay and help, therefore
- I help of thee require;
help me, I thee desire:
that seek my soul to spill,
that think and with me ill:
with infamy and shame,
do triumph at the same:
in thee, with joy and wealth,
and to thy saving health:
in mirth and one accord,
be given to the Lord.
come, Lord, thy aid I lack;
make speed, and be not slack.

P S A L. LXXI. J. H.

- MY Lord my God, in all distress
Then let no shame my soul oppress,
2 As thou art just, defend me, Lord,
Give ear, and to my suit accord,
3 Be thou my rock to whom I may
Thy promise is to help away,
4 Save me, my God, from wicked men,
From folk unjust, and also them
5 Thou art my stay whereon I rest,
Ev'n from my youth I thought it best
- my hope is whole in thee;
nor once take hold on me.
and rid me out of dread;
and send me help at need.
for aid all times resort:
thou art my fence and fort.
and from their strength and pow'r,
that cruelly devour.
thou, Lord of hosts, art he;
still to depend on thee.

- 6 Thou hast me kept ev'n from my birth, and I through thee was born;
Wherefore I will thee praise with mirth both ev'ning and at morn.
- 6 As to a monster seldom seen much folk about me throng;
But thou art now, and still hast been my fence and aid most strong.
- 8 Wherefore my mouth for ever shall be filled with thy praise,
Also my tongue shall never fail to honour thee always.
- 9 Refuse me not, O Lord, I pray, when age my limbs doth take,
And when my strength doth waste away do not my soul forsake.
- 10 Among themselves my foes enquire to take me through deceit;
And they against me do conspire that for my soul lay wait.

The Second Part.

- 11 Lay hands upon him now, they said, for God from him is gone;
Dispatch him quick, for to his aid most sure there cometh none.
- 12 Do not withdraw thyself away, O Lord, when need shall be,
But that in time of grief I may have speedy help from thee.
- 13 With shame confound and overthrow all those that seek my life;
Suppress them with rebuke also that fain would work me strife.
- 14 But I will patiently abide thy help at all essays;
Still more and more each time and tide I will set forth thy praise:
- 15 My mouth thy justice shall record that daily help doth send;
For thy great benefits, O Lord, no numbers have nor end.
- 16 Yet will I go and seek for one with thy good help, O God,
The saving health of thee alone to shew and set abroad.
- 17 For of my youth thou took'st the care, and dost instruct me still;
Therefore thy wonders to declare I have great mind and will.
- 18 And as in youth from wanton rage thou didst me keep and stay,
Forsake me not in my old age, and when my head is gray;

The Third Part.

- 19 That I thy strength and might may shew to them that now be here,
And that our seed thy power may know hereafter many a year,
- 20 O Lord, thy justice doth exceed, thy doings all may see;
Thy works are wonderful indeed, Oh, who is like to thee!
- 21 Thou mad'st me feel affliction sore, and yet thou didst me save;
Yea, thou didst help and me restore, and took'st me from the grave:
- 22 And thou mine honour dost increase, my dignity maintain;
Yea, thou dost make all grief to cease, and comfort'st me again.
- 23 Therefore thy faithfulness to praise I will with viol sing;
My harp shall sound thy laud always, O Israel's holy king.
- 24 My mouth will joy with pleasant voice when I shall sing to thee,
Also my soul shall much rejoice, for thou hast set me free.
- 25 My tongue thy righteousness shall sound, I daily speak it will:
For grief and shame do them confound, that seek to wound me ill.

P S A L. LXXII. J. H.

- L**ORD, give thy judgments to the king, therein instruct him well:
And with his son in every thing, Lord, let thy justice dwell;
- 2 That he may govern uprightly, and rule thy folk with right;
And so defend with equity the poor that have no might.
- 3 And let the mountains that are high unto thy folk give peace,
Let little hills also appiy in justice to increase;
- 4 That he may help the weak and poor with aid, and make them strong,
And so destroy for evermore all those that do them wrong.
- 5 And then from age to age shall they regard and fear thy might,
So long as sun doth shine by day, or moon give light by night.
- 6 Lord, make the king unto the just like rain to fields new mown,
And like to drops that lay the dust, refreshing land new sown.
- 7 The just shall flourish in his days, and all shall be at peace
Until the moon shall cease always to change, waste, or increase.
- 8 He shall be Lord, and have command from shore to shore throughout,
And from the floods within the land thro' all the earth about.
- 9 The people that in deserts dwell shall kneel to him full thick;
And all his foes that do rebel the earth and dust shall lick:
- 10 The lords of all the isles also great gifts to him shall bring,
Araba and Saba's kings give many a costly thing.

The Second Part.

- 11 All kings shall seek with one accord in his good grace to stand,
And all the people of the world obey at his command:

- 12 For he the needy sort doth save
Also the simple folk that have
13 He taketh pity on the poor
He doth preserve them evermore,
14 He shall redeem their souls from dread,
Also their blood that shall be shed
15 But he shall live, and they shall bring,
He shall be honour'd as a king
16 The mighty mountains of his land
That it like cedar-trees shall stand
17 Their cities also well shall speed,
In plenty it shall so exceed,
18 For ever they shall praise his Name,
And think them happy through the same,
19 Praise ye the Lord of hosts, and sing
For he doth ev'ry wondrous thing,
20 And blessed be his holy Name
Let all the earth still praise the same;
- that unto him do call,
no help of man at all.
that are with need oppress'd,
and bring their souls to rest :
from fraud, from wrong, and might,
is precious in his sight.
to him of Saba's gold,
and daily be extoll'd.
of corn shall bear such throng,
in Libanus full long.
the fruits thereof surpass ;
and spring as green as grass.
while that the sun is light,
all folk shall blefs his might.
to Israel's God each one ;
yea, he himself alone :
all times eternally :
Amen, Amen, say I.

P S A L. LXXIII. T. S.

- T**Truly the Lord is very good
And to all such as safely keep
2 But as for me, I almost slept,
Before that I was well aware,
3 For when I saw such foolish men,
That wicked men all things should have
4 They never suffer pains nor grief,
Their bodies are full stout and strong,
5 Always free from adversity
With other men they take no part
6 Therefore presumption doth embrace
They are ev'n wrapt as in a robe
7 They are so fed, that ev'n with fat
And as for worldly goods they have
8 Their life is most licentious, and
How they the poor and simple have
9 They set their mouth against the heav'ns,
They proudly boast of worldly things,
10 God's people often do turn back
And almost drink the self-same cup,
- and kind to Israel,
their conscience pure and well.
my feet began to slide ;
my steps did turn aside.
I grudg'd with great disdain.
without turmoil and pain :
as if death should them smite,
and ever in good plight ;
and every sad event,
of plague or punishment :
their necks as doth a chain,
with rapine and disdain :
their eyes oft-times out-start,
more than can with their heart :
they boast much with their tongue,
oppress'd with great wrong :
and do the Lord blaspheme,
no one they do esteem.
to see their prosp'rous state,
and talk at the same rate :

The Second Part.

- 11 How can it be, that God, say they,
These worldly things, since wicked men
12 For we may see how wicked men
Rewarded well with worldly goods,
13 Then why do I so carefully
And wash my hands in innocence,
14 And suffer scourges ev'ry day,
And ev'ry morning from my youth
15 Now I had almost said as they,
But then I should thy children judge
16 Then I bethought me how I might
But yet the labour was too great
17 Until the time I went into
I understood right perfectly
18 Namely, how that thou settest them
And at thy pleasure and thy will.
19 Then all men muse at that strange sight,
They do consume, perish, and come
20 Much like a dream when one awakes,
Their famous names in all men's sight
- should know or understand
he lords of sea and land?
in riches still increase,
and live in rest and peace :
from wickedness refrain ?
and cleanse my heart in vain ?
as subject to all blame,
sustain rebuke and shame ?
misliking my estate ;
as most unfortunate.
this matter understand,
for me to take in hand ;
thy holy place, and then
the end of all these men :
upon a slipp'ry place,
thou dost them soon deface,
to see how suddenly
to endless misery.
so shall their wealth decay,
shall fail and pass away.

The Third Part.

- 21 Yet thus my heart was grieved then,
So simple and so ignorant,
22 Nevertheless, by my right hand
And with thy counsel shalt me guide
- my mind was much oppress'd ;
ev'n as it were a beast.
thou hold'st me always fast,
to glory at the last.

P S A L M LXXIV, LXXV.

- 23 What thing is there that I can with
And in the earth there nothing is
24 My flesh and spirit both do fall,
For of my heart he is the strength
25 But lo, all such as thee forsake
And those that trust in any thing
26 Therefore will I draw near to God,
In God alone I put my trust,
- but thee in heav'n above?
like thee that I can love.
but God will me restore,
and portion evermore.
thou shalt destroy each one,
saving in thee alone.
and ever with him dwell;
his wonders I will tell.

P S A L. LXXIV. J. H.

- W H Y art thou, Lord, so long from us in all this danger deep?
Why doth thy anger kindle thus at thy own pasture sheep?
2 Lord, call the people to thy thought which have been thine so long,
The which thou hast redeem'd and brought from bondage sore and strong.
3 Have mind therefore, and think upon, remember it full well,
Thy pleasant place, thy mount Sion, where thou wast wont to dwell.
4 Lift up thy feet, and come in haste, and all thy foes deface,
Who now at pleasure rob and waste within thy holy place.
5 Amidst thy congregations all thy foes do roar, O God;
They set as signs on ev'ry wall banners display'd abroad;
6 As men with axes hew down trees that on the hills do grow,
So shine the bills and swords of those within thy temple now:
7 The cieling fine and carved boards, with all the goodly stones,
With axes, hammers, bills, and swords, they beat them down at once:
8 Thy places they consume with flame, their rage doth so abound;
The house appointed to thy Name, they rase ev'n to the ground.
9 And thus they say within their heart, Dispatch them out of hand:
Then burn they up in ev'ry part God's houses through the land.
10 Yet thou no signs of help dost send, our prophets all are gone,
To tell when this our plague shall end among us there is none.
11 How long, Lord, shall thy enemies thus boldly thee defame?
Shall they for evermore blaspheme thy great and holy Name?
12 Why dost thou thy right hand withdraw from us so long away?
Out of thy bosom pluck it forth with speed thy foes to slay.

The Second Part.

- 13 O God, thou art our King and Lord, and evermore hast been;
Yea, thy good grace thro'out the world for our great help is seen:
14 The seas that are so deep and dead, thy might did make them dry;
And thou didst break the serpent's head, that he therein did die:
15 Yea, thou didst break the heads so great of whales that are most fell,
And gav'st them to the folk to eat that in the deserts dwell.
16 Thou mad'st a spring with streams to rise from rocks both hard and high,
Thy mighty hand hath made likewise deep waters to be dry.
17 Both day and night also are thine, by thee they were begun;
And thou likewise prepared hast the light of moon and sun:
18 Thou didst appoint the ends and coasts of all the earth about,
Both summer heats and winter frosts thy hand hath found them out.
19 Think on, O Lord, no time forget thy foes that thee defame,
And how the foolish folk are set to rail upon thy Name:
20 Deliver not the foul, O Lord, of thy own turtle-dove
Into their hands, but help afford the poor whom thou dost love.
21 Regard, O Lord, thy covenant, behold our misery;
All the dark places of the earth are full of cruelty.
22 Let not the simple man therefore be turned back with shame:
But let the needy evermore give praise unto thy Name.
23 Arise, O Lord, and plead thy cause against thy enemies,
Who daily do reject thy laws, and them with scorn despise:
24 The voice forget not of thy foes, for the presumption high
Is more and more increas'd of those that hate thee spitefully.

P S A L. LXXV. J. H.

- T O thee, O God, will we give thanks, we will give thanks to thee,
Since thy Name is so near, declare thy wondrous works will we.
2 I will uprightly judge, when get convenient time I may:
The earth is weak and all therein, but I her pillars slay.
3 I did to the mad people say, Deal not so furiously;
And unto the ungodly once, Lift not your horns on high;

P S A L M LXXVI, LXXVII.

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| <p>4 I said unto them, Set not up
And see that with stiff neck ye do</p> <p>5 For neither from the eastern parts,
Nor from forsaken wilderness,</p> <p>6 But God, who rules both heav'n and earth,
'Tis he that puts down one, and sets</p> <p>7 For why? a cup of mighty wine
And all the mixture of the same</p> <p>8 As for the lees and filthy dregs
The wicked of the earth shall drink</p> <p>9 But I will talk of God away,
And will not cease to celebrate</p> <p>10 In funder break the horns of all
And then the horns of righteous men</p> | <p>your raised horns on high,
not speak presumptuously.
nor from the west likewise,
promotion doth arise,
earth, the righteous Judge alone,
another on the throne:
is in the hand of God,
himself will pour abroad:
that do remain of it,
and suck them ev'ry whit.
and his great Name adore,
his praise for evermore:
ungodly men will I,
shall be exalted high.</p> |
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P S A L. LXXVI. J. H.

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| <p>TO all that now in Judah dwell
His Name is great in Israel,</p> <p>2 At Salem he hath pitch'd his tent
In Zion also he is bent</p> <p>3 And there he brake both shaft and bow,
His enemies did overthrow</p> <p>4 Thou art most worthy honour, Lord,
Than in the strongest of the world</p> <p>5 But now the proud are spoil'd thro' thee,
Thro' men of war no help can be,</p> <p>6 At thy rebuke, O Jacob's God,
As half asleep their chariots stood,</p> <p>7 For thou art dreadful, Lord, indeed,
T'abide thy sight, and doth not dread</p> <p>8 When thou dost make thy judgments heard
Then all the earth, full fore afraid,</p> <p>9 And that when thou, O God, dost stand
To save th' afflicted of the land</p> <p>10 The fury that in man doth reign
Hereafter, Lord, do thou refrain</p> <p>11 Make vows and pay them to our God,
Bring gifts, all ye that dwell abroad,</p> <p>12 For he doth take both life and might
And full of terror is his sight</p> | <p>the Lord is clearly known,
a people of his own;
to tarry there a space,
to fix his dwelling-place:
the sword, the spear, and shield,
in battle in the field.
more might in thee doth lie
that rob on mountains high.
and they are fall'n asleep.
themselves they could not keep.
when thou didst them reprove,
no horsemen once did move.
what man the courage hath
when thou art in thy wrath?
heard from heav'n unto the ground,
in silence shall be found:
in judgment for to speak,
that feeble are and weak;
shall turn unto thy praise;
their wrath and threats always.
ye folk that nigh him be,
for dreadful sure is he;
from princes great of birth;
to all the kings on earth.</p> |
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P S A L. LXXVII. J. H.

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| <p>I With my voice to God did cry,
My voice I lifted up on high</p> <p>2 In time of grief I fought to God,
But stretch'd my hand to him abroad,</p> <p>3 When I to think on God intend,
I spake, but could not make an end,</p> <p>4 Thou dost my eyes so hold from rest
With fear I am so sore oppress'd,</p> <p>5 The days of old in mind I cast,
The times and ages that are past</p> <p>6 By night my songs I call to mind,
And with my heart much talk I find,</p> <p>7 Will God, said I, at once for all
So that henceforth no time he shall</p> <p>8 What is his goodness quite decay'd,
Or is his promise now delay'd,</p> <p>9 And will the Lord our God forget
Or shall his wrath increase so hot,</p> <p>10 At last, I said, This surely is
But his right hand can help all this</p> | <p>who lent a gracious ear;
and he my suit did hear:
by night no rest I took,
my soul comfort forsook.
my trouble then is more;
my breath was stop'd so sore.
that I'm always awake:
my sleep doth me forsake.
and oft do think upon
full many years ago:
once made thy praise to show;
my spirits search to know:
cast off his people thus,
be friendly unto us?
and passed clean away?
and doth his truth decay?
his mercies manifold?
his mercies to with-hold?
mine own infirmity;
and change it speedily:</p> |
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The Second Part.

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| <p>11 I will regard and think upon
And all his wonders past and gone</p> <p>12 Yea, all his works I will declare,
To tell his facts I will not spare,</p> | <p>the working of the Lord,
I gladly will record:
and what he did devise;
and all his counsels wise.</p> |
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PSALM LXXVIII.

13 Thy works, O Lord, are all upright, and holy all abroad ;
 What one hath strength to match the might of thee, the Lord our God ?
 14 Thou art a God that dost forth show thy wonders ev'ry hour,
 And so dost make thy people know, thy virtue and thy pow'r.
 15 And thy own folk thou dost defend with an out-stretched arm,
 Those that from Jacob did descend, and Joseph's seed from harm.
 16 The waters, Lord, perceived thee, the waters saw thee well ;
 And they for fear away did flee, the depths on trembling fell :
 17 The clouds that were both thick and black did rain full plenteously,
 The thunder in the air did crack, thy shafts abroad did fly ;
 18 Thy thunder in the air was heard, the light'nings from above
 With flashes great made men afraid, the earth did quake and move.
 19 Thy ways within the sea do lie, thy paths in waters deep ;
 Yet none can there thy steps espy, or know thy paths to keep.
 20 Thou ledd'st thy folk upon the land as sheep on ev'ry side,
 By Moses and by Aaron's hand, thou didst them safely guide.

PSAL. LXXVIII. J. H.

Attend, my people, to my law, and to my words incline ;
 My mouth shall speak strange parables and sentences divine,
 2 Which we ourselves have heard and learnt even of our fathers old,
 And which for our instruction our fathers have us told ;
 3 Because we should not keep it close from them that after came,
 Who should God's mighty power declare, and wondrous works proclaim :
 4 To Jacob he commandment gave how Israel should live,
 Willing our fathers should the same unto their children give ;
 5 That they and their posterity that were not spring up then,
 Should have the knowledge of the law, and teach it their children :
 6 That they might have the better hope in God that is above,
 And not forget to keep his laws and his commands in love :
 7 Not being as their fathers who rebelled in God's sight,
 And would not frame their wicked hearts to know their God aright.
 8 How went the sons of Ephraim their neighbours for to spoil,
 Shooting their darts in day of war, and yet receiv'd the spoil ?
 9 For why? they did not keep with God the cov'nant that was made,
 Nor yet would walk or lead their lives according as he said :
 10 But put into oblivion his counsel and his will,
 And all his works magnificent which he declared still.

The Second Part.

11 What wonders to our fore-fathers did he himself disclose,
 In Egypt's land within the field, that call'd is Thaneos !
 12 He did divide and part the sea, through which he made a way
 For them to pass, and on a heap the waters made to stay :
 13 He led them secret in a cloud by day when it was bright,
 And in the night when it was dark, with fire he gave them light :
 14 He clave the rocks in wilderness, and gave the people drink
 As plentiful as when the deeps do flow up to the brink :
 15 He drew forth rivers out of rocks that were both dry and hard,
 In such abundance that no floods to them might be compar'd.
 16 Yet for all this, against the Lord their sin they did increase,
 And did provoke the most Highest to wrath in wilderness :
 17 And in their hearts they tempted God like people of mistrust,
 Requiring such a kind of meat as served to their lust :
 18 Yea, they against him spake, and thus their boldness did express ;
 Can God prepare a table in this barren wilderness ?
 19 Behold, he smote the stony rock, and floods forthwith did flow,
 But can he now give to his folk both bread and flesh also ?
 20 When God heard this, he waxed wroth with Jacob and his seed,
 His indignation also did 'gainst Israel proceed :

The Third Part.

21 Because they did not faithfully believe, and hope that he
 Could always help and succour them in their necessity ;
 22 Wherefore he did command the clouds, forthwith they brake in sunder,
 And rain'd down manna for to eat, a food of mighty wonder ;
 23 Wher earthly men with angel's food did plentifully feast :
 He made the east-wind blow away, and brought in the south-west.

- 24 He rain'd down flesh as thick as dust, and fowls as thick as sand,
Which he did cast amidst the place, where all their tents did stand.
25 Then did they eat exceedingly, and all men had their fills;
Yet more and more they did desire to serve their luts and wills:
26 But as the meat was in their mouths, his wrath upon them fell,
And slew the strength of all their youth, and choice of Israel.
27 Yet sell they to their wonted sin, and still they did him grieve;
For all the wonders that he wrought they would not him believe;
28 Their days therefore he shorten'd, and did make their honour vain,
Their years did waste and pass away with terror and with pain:
29 But ever when he plagued them they sought him speedily,
Rememb'ring that he was their strength, their help and God most high.
30 Tho' with their mouths they nothing did but flatter with the Lord,
And with their tongues and in their hearts, dissembled ev'ry word.

The Fourth Part.

- 31 For why? their hearts were nothing bent to him, nor what he said,
Nor yet to keep or to perform the cov'nant he had made.
32 Yet was he still so merciful, when they deserv'd to die,
That he forgave them, and would not them utterly destroy:
33 Yea, many times he stay'd his wrath, and did not them surprise,
And would not suffer that his whole displeasure should arise;
34 Considering that they were but flesh, or like to wind and rain,
Passing away, which never doth return and come again.
35 How often in the wilderness did they the Lord provoke!
How did they move and stir him up to plague them with his stroke!
36 Yet did they turn again to sin, and tempt him very soon,
Prescribing to the mighty God what things they would have done.
37 Not thinking of his mighty hand, nor of the day when he
Deliver'd them out of the hand of the fierce enemy;
38 Nor how he wrought his miracles (as they themselves beheld)
In Egypt, and the wonders that he did in Zoan's field;
39 Nor how he turned by his pow'r their waters into blood,
That no man might receive his drink at river or at flood;
40 Nor how he sent them swarms of flies, which did them sore annoy,
And fill'd their country full with frogs, which did their land destroy;

The Fifth Part.

- 41 Nor how he did their fruits unto the caterpillar give,
And of the labour of their hands locusts did them deprive:
42 With hail-stones he destroy'd their vines, so that they all were lost,
And likewise all their sycamores he did consume with frost:
43 With hail-stones also once again the Lord their cattle smote,
And all their flocks and herds likewise with thunder-bolts full hot,
44 He cast upon them his fierce wrath, and indignation fore,
Amongst them evil angels sent, which troubled them yet more.
45 Then to his wrath he made a way, and spared not the least,
But gave unto the pestilence the man as well as beast:
46 He smote also all the first-born that up in Egypt came,
And all the chief of men and beasts within the tents of Ham:
47 But as for his own people, he did them preserve and keep,
And carried them through wilderness, ev'n like a flock of sheep;
48 Without all fear, both safe and sound he brought them out of thrall;
Whereas their foes with rage of seas were overwhelmed all:
49 And brought them out into the coasts of his own holy land,
Ev'n to the mount which he had got by his strong arm and hand:
50 And there cast out the heathen folk, and did their land divide,
And in their tents he set the tribes of Israel t'abide.
51 Yet, for all this the God most high, they mov'd and tempted still,
And would not keep his testament, nor yet obey his will:
52 But as their fathers turned back, ev'n so they went astray,
Much like a bow that will not bend, but slips and starts away;

The Sixth Part.

- 53 And griev'd him with their hill altars, with offerings and fire,
And with their idols grievously provoked him to ire.
54 For which his wrath began again to kindle in his breast,
The wickedness of Israel, he did so much detest:

P S A L M LXXIX, LXXX.

- 55 The tabernacle he forsook
Right conversant with earthly men,
56 Then suffer'd he his might and pow'r
And gave the honour of his ark
57 And did commit them to the sword,
Their young men were consum'd with fire, maids had no marriage;
58 And with the sword the priests also
And not a widow left alive
59 Then did the Lord awake as one
And like a mighty giant that
60 With em'rods in the hinder parts
And put them unto such a shame
61 The tent and tabernacle he
Also the tribe of Ephraim
62 But he the tribe of Judah chose,
Ev'n the most noble mount Sion,
63 And there he did his temple build
Like as the earth which he hath made
64 Then chose he David him to serve
Whom he took up and brought away
65 From following the ewes with young
'To feed his people Israel,
66 Thus David with a faithful heart
And prudently with all his pow'r

of Silo where he was
ev'n as his dwelling-place;
in bondage for to be,
unto the enemy :
wroth with his heritage;
did perish every one,
their death for to bemoan.
whom sleep could not confine,
refreshed is with wine;
his enemies he smote,
as should not be forgot :
of Joseph did refuse,
he would in no wise chuse;
that he therein might dwell,
which he did love so well :
both sumptuously and sure,
for ever to endure.
his people for to keep,
ev'n from the folds of sheep :
the Lord did him advance,
and his inheritance.
his flock and charge did feed,
did govern them in deed.

P S A L. LXXIX. J. H.

- O God, the Gentiles do invade
Jerusalem an heap is made,
2 The bodies of thy saints most dear
The flesh of them that do thee fear
3 Their blood throughout Jerusalem
So that there is not one of them
4 Thus are we made a laughing-flock
The enemies at us do mock
5 How long, O Lord, wilt thou retain
And shall thy wrath and jealousy
6 Upon those people pour the same,
The realms which call not on thy Name
7 For they have got the upper hand,
His habitation and his land
8 Bear not in mind our former faults,
And aid us, Lord, in our assaults,

thy heritage to spoil;
thy temple they defile :
abroad to birds they cast,
the beasts devour and waste :
as water spilt they have,
to lay their dead in grave.
almost the world throughout,
who dwell our coasts about.
thy anger and thy rage?
not any more asswage?
who did thee never know,
consume and overthrow :
and Jacob's seed destroy'd,
they have laid waste and void.
with speed some pity thou ;
for we are weak and low.

The Second Part.

- 9 O God, that giv'st all health and grace,
Weigh not our works, our sins efface,
10 Why should the wicked thus alway
In thy reproach rejoice, and say,
11 Requite, O Lord, as thou see'st good,
Of all these folk, thy servants blood,
12 Receive into thy sight in haste
Of such as are in prison cast,
13 Thy force and strength to celebrate,
Who unto death are destinate,
14 The nations which have been so bold
Into their laps do thou sev'n fold
15 So we thy flock and pasture sheep
And teach all ages how to keep

on us declare the same ;
for honour of thy Name.
to us a people dumb,
Where is their God become ?
before our eyes, in sight
which they spilt in despite;
the clamours, grief, and wrong
and bound in irons strong :
Lord, set them out of band
and in their foes strong hand ;
as to blaspheme thy Name,
repay again the same.
will praise thee evermore,
for thee like praise in store.

P S A L. LXXX. J. H.

- THOU Shepherd, that dost Israel keep,
Who lead'st Joseph like a sheep,
2 And thou, O Lord, whose seat is set
Shew forth thyself, and do not let,
3 Before Ephraim and Benjamin,
To man thy pow'r do thou begin,
4 Direct our hearts by thy good grace,
Shew us the brightness of thy face,

give ear and take good heed,
and dost him watch and feed;
on cherubim most bright,
send down thy beams of light:
Manasses in likewise,
come help us, Lord, arise :
convert us unto thee,
and then full life are we.

5 Lord

PSALM LXXXI.

- 5 Lord God of hosts of Israel,
And 'gainst thy folk in anger swell,
6 Thou dost them feed with sorrows deep,
And drink the tears that they do weep,
7 Thou hast us made a very strife
Which much doth please our enemies,
8 O take us, Lord, unto thy grace,
Shew forth to us thy joyful face,
9 From Egypt, where it grew not well,
The heathen folk thou didst expel,
10 Thou didst prepare for it a place,
That it did grow and spring apace,

how long wilt thou delay,
and wilt not hear them pray?
their bread with grief they eat,
in measure full and great.
to those that dwell about,
they laugh and jest it out.
convert our hearts to thee;
and we full safe shall be.
thou brought'st a vine full dear;
and thou didst plant it there;
and set its roots so fast,
and fill'd the land at last:

The Second Part.

- 11 The hills were cover'd round about
Also the cedars strong and stout,
12 Why then didst thou her walls destroy?
her hedge pluck'd up thou hast,
That all the folk that pass thereby
13 The boar out of the wood so wild
The furious beasts' out of the field
14 O Lord of hosts, return again,
Behold, and with thy help sustain
15 Thy pleasant vine, thy Israel,
The same which thou didst love so well,
16 They lop and cut it off apace,
And through the frowning of thy face
17 Let thy right hand be with him now,
And with the son of man whom thou
18 And so, when thou hast set us free,
Then will we never fall from thee,
19 O Lord of hosts, through thy good grace
convert us unto thee;
Behold us with a pleasant face,

with shade that from it came,
with branches of the same.
her hedge pluck'd up thou hast,
the same do spoil and waste:
doth dig and root it out,
devour it all about.
from heav'n do thou look down:
thy vineyard overthrown:
which thy right hand hath set,
O Lord, do not forget.
they burn it down with fire;
we perish in thine ire.
whom thou hast kept so long,
to thee hast made so strong:
and saved us from shame,
but call upon thy Name.
and then full safe are we.

PSAL. LXXXI. J. H.

- B**E light and glad, in God rejoice,
Be joyful and lift up your voice
2 Prepare your instruments most meet
Strike up with harp and lute so sweet
3 Blow as it were in the new moon
As it is used to be done
4 For this is unto Israel
By Jacob's God, and must full well
5 This clause with Joseph was decreed,
That as a witness all his seed
6 When God himself had so prepar'd
Whereas the speech which he had heard
7 I from his shoulder took, faith he,
And from the furnace set him free
8 When thou in grief didst cry and call
And I did answer thee withal
9 Yea, at the waters of discord
Where thou the anger of the Lord
10 Hear, O my people Israel,
Regard and mark my words full well,

who is our strength and stay;
to Jacob's God alway:
some joyful psalm to sing;
on ev'ry pleasant string.
with trumpets of the best,
at any solemn feast:
a statute, which was made
be evermore obey'd:
when he from Egypt came,
should still observe the same.
to bring him from that land,
he did not understand:
the burden clean away,
from burning brick of clay.
I help'd thee speedily:
in thunder from on high:
I did thee tempt and prove,
with murmuring didst move.
what I do promise thee;
if thou wilt cleave to me:

The Second Part.

- 11 Thou shalt no god in thee reserve
And in no ways bow to ore serve
12 I am the Lord thy God, and I
Then ask of me abundantly,
13 But yet my people would not hear
And Israel would not obey,
14 Then did I leave them to their will,
To walk in their own counsels still
15 O that my people would have heard
And Israel with due regard
16 I should have soon destroy'd their foes,
And turn'd my hand against all those

of any land abroad,
a strange and foreign god:
from Egypt set thee free;
and I will give it thee.
my voice when that I spake,
but did me quite forsake:
in hardness of their heart,
themselves they did pervert.
the words that I did say;
had walked in my way!
and brought them down full low,
that sought their overthrow;

P S A L M LXXXII, LXXXIII, LXXXIV.

- 17 And they that at the Lord did rage
But for his folk, their time and age
18 I would have fed them with the crop
And made the rock with honey drop,
as lyars should be found :
should with great joys be crown'd
and finest of the wheat,
that they their fills might eat.

P S A L. LXXXII. J. H.

- A MONG the princes, men of might,
To plead the cause of truth and right
2 How long, saith he, will ye proceed
Why have ye partially agreed
3 Whereas of right ye should defend
And when the poor man doth contend,
4 If ye be wise, defend the cause
And rid the needy from the claws
5 They will not learn nor understand,
All the foundations of the land
6 I had decreed assuredly
Children also of the Most High
7 But notwithstanding ye shall die
O tyrants, you destroy will I,
8 Up, Lord, and let thy strength be known,
For why? all nations are thy own,
the Lord himself doth stand,
with judges of the land.
false judgment to award?
the wicked to regard?
the fatherless and weak;
in judgment justly speak.
of poor men in their right,
of tyrants force and might.
but still in darkness go;
are out of course also.
as gods to take you all;
for love I did you call;
as men, and so decay;
and pluck you quite away.
and judge the world with might
to take them as thy right.

P S A L. LXXXIII. J. H.

- D O not, O God, refrain thy tongue,
Withhold not, Lord, thyself so long
2 For why? behold thy foes, and see
And those that bear a hate to thee
3 Against thy folk they use deceit,
For thine elect to lie in wait
4 Come on, say they, let us expel
So that the name of Israel
5 They all conspire within their heart
Against the Lord to take a part
6 The tents of all the Edomites,
The Hagarens and Moabites
7 Gebal and Ammon do likewise
The Philistines against thee rise,
8 Assur is also joined to them
And is become a fence and aid
9 As thou didst to the Midianites
To Jabin and to Sifera,
10 Whom thou in Endor didst destroy,
That they like dung on earth did lie,

The Second Part.

- 11 Make them now and their lords appear
As Zeba and Zalmanna were,
12 Who said, Let us throughout the land,
Possess and take into our hand
13 Turn them, O God, with storms so fast
Or like the chaff, which men do cast
14 Like as the fire with rage and fume
And as the flame doth quite consume
15 So let the tempest of thy wrath
And of thy wind and stormy breath,
16 Lord, bring them all, I thee desire,
That it may cause them to enquire,
17 And let them daily more and more
And in rebuke and obloquy
18 That they may know and understand,
And that thou dost with mighty hand
like Zeb and Oreb then;
the kings of Midian;
in all the coasts abroad,
the fair houses of God.
as wheels that have no stay,
with wind to fly away:
the mighty forest spills,
the mountains and the hills;
upon their necks be laid,
Lord, make them all afraid.
to such rebuke, and shame,
and learn to seek thy Name:
to shame and slander fall,
confound and sink them all;
thou art the God most high,
the world rule constantly.

P S A L. LXXXIV. J. H.

- H OW pleasant is thy dwelling-place,
The tabernacles of thy grace,
2 My soul doth long full sore to go
My heart and flesh cry out also
3 The sparrows find a room to rest
The swallow also hath a nest
O Lord of hosts, to me!
how pleasant, Lord, they be!
into thy courts abroad,
for thee the living God.
and save themselves from wrong,
wherein to keep her young:

PSALM LXXXV, LXXXVI.

- 4 These birds full nigh thy altar may
O Lord of hosts, thou art alway
5 O, they be blessed that may dwell
For they at times thy facts do tell,
6 Yea, happy sure likewise are they
Who to thy house do mind the way,
7 As they go thro' the vale of tears
That as a spring it all appears,
8 From strength to strength they go full fast,
And so the God of gods at last
9 O Lord of hosts, to me give heed,
And let it through thine ears proceed,
10 O God our shield, of thy good grace,
Regard, O Lord, behold, the face,
11 For why? within thy courts one day
Than other where to keep or stay
12 Much rather had I keep a door
Than in the tents of wickedness
13 For God the Lord, light and defence,
And no good thing will he withhold
14 O Lord of hosts, that man is blest,
That is persuaded in his breast
- have place to sit and sing;
my only God and King.
within thy house always!
and ever give thee praise.
whose stay and strength thou art,
and seek it in their heart.
they dig up fountains still;
and thou their pits dost fill.
no faintness there shall be;
in Sion they do see.
and hearken to my cry,
O Jacob's God most high.
regard, and so draw near;
of thine Anointed dear:
is better to abide,
a thousand days beside.
within the house of God,
to settle my abode.
will grace and worship give,
from them that purely live.
and happy sure is he,
to trust all times in thee.

PSALM LXXXV. J. H.

- T**HOU hast been merciful indeed,
For thou restorest Jacob's seed
2 The wicked ways that they were in
And thou didst hide thy people's sin,
3 And thou thy anger didst assuage,
And so didst turn thee from thy rage,
4 O God our help, do thou convert
Put all thy wrath from us apart,
5 Shall thy fierce anger never end,
And shall thy wrath itself extend
6 Wilt thou not rather turn again,
And all thy folk that yet remain
7 O Lord, on us do thou declare
Shew forth to us, and do not spare
8 I'll hear what God the Lord doth say,
And to his saints, that never they
9 For why? his help is still at hand
Whereby great glory in our land
10 For truth and mercy there shall meet
And peace shall justice with kisses greet,
11 Truth from the earth shall spring apace,
So righteousness shall shew her face,
12 Yea, God himself doth take in hand
And through the coasts of all the land
13 Before his face shall justice go,
He shall direct his steps also,
- O Lord, unto thy land:
from thralldom by strong hand:
thou didst them clean remit;
full close thou cover'dst it.
that all thy wrath was gone;
with them to be at one.
thy people unto thee;
and angry cease to be.
but still be pour'd on us?
unto all ages thus?
and quicken us, that we
may glad and joyful be?
thy goodness to our wealth;
thy aid and saving health.
to his he speaketh peace,
return to foolishness.
to such as do him fear,
shall dwell and flourish there:
in one to take their place,
and there they shall embrace:
and flourish pleasantly;
and look from heav'n most high:
to give us each good thing,
the earth her fruit shall bring.
like to a guide or stay;
and keep them in the way.

PSALM LXXXVI. J. H.

- L**ORD, bow thine ear to my request.
For with great pain and grief oppress,
2 Preserve my soul, because my ways
And save thy servant, O my God,
3 Thy mercy upon me express,
For through the day I do not cease
4 Comfort thy servant's soul, I pray,
For unto thee I do alway
5 For thou art good and bountiful,
Also thy mercy plentiful
6 O Lord, likewise when I do pray
Mark well the words that I do say,
7 In time when trouble doth me move
For why? I know and well do prove
8 Among the gods, O Lord, is none
And none can do as thou hast done,
- and hear me speedily;
full poor and weak am I:
and doings holy be;
that puts his trust in thee.
and me defend alway;
to thee, O Lord, to pray.
that now with pain is pin'd,
lift up my soul and mind.
thy gifts of grace are free,
to all that call on thee:
regard and give an ear,
all my petitions hear.
to thee I do complain:
thou answer me again.
with thee to be compar'd;
the like has not been heard.

The Second Part.

- | | |
|--|---|
| 9 The Gentiles and the people all,
Before thy face on knees shall fall, | whom thou didst make and frame,
and glorify thy Name : |
| 10 For why? thou art so much of might,
Thou workest wonders still in sight; | all power is thy own,
for thou art God alone. |
| 11 O teach me, Lord, thy way, and I
O join my heart to thee so nigh, | shall in thy truth proceed ;
that I thy Name may dread. |
| 12 To thee will I give thanks and praise,
And glorify thy Name always, | O Lord, with all my heart,
because my God thou art. |
| 13 For why? thy mercy shew'd to me
Thou sett'st my soul at liberty | is great and doth excel ;
out from the lowest hell. |
| 14 O Lord, the proud against me rise,
They seek my soul, and in no wise | and heaps of men of might ;
will have thee in their fight. |
| 15 Thou, Lord, art merciful and kind,
Thy goodness is full great I find, | but very slow to wrath ;
thy truth no measure hath : |
| 16 O turn to me, and mercy shew,
O help and save thy servant now, | thy strength to me apply ;
thy handmaid's son am I : |
| 17 On me some sign of favour shew,
And be asham'd, because that thou | that all my foes may see
doest help and comfort me. |

P S A L. LXXXVII. J. H.

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|--|---|
| T HAT city shall full well endure
Upon the holy hills full sure, | her ground work still doth stay
it can no time decay. |
| 2 God loves the gates of Sion best,
He loves them more than all the rest | his grace doth there abide ;
of Jacob's tents beside. |
| 3 Full glorious things reported be
Great things, I say, are said of thee, | in Sion and abroad ;
thou city of our God. |
| 4 On Rahab I will cast an eye,
To Babylon also apply, | and bear in mind the same ;
and them that know thy Name. |
| 5 Lo, Palestine, and Tyre also
A people old, full long ago, | with Ethiopie likewise :
were born and there did rise. |
| 6 Of Sion they shall say abroad
Have there sprung up, and the high God | that divers men of fame
hath sounded fast the same. |
| 7 In their records to them it shall
Of Sion, that the chief of all | by him be made appear,
had his beginning there. |
| 8 The trumpeters with such as sing
My fountains and my pleasant springs | there in great plenty be :
are all contain'd in thee. |

P S A L. LXXXVIII. J. H.

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|---|---|
| L ORD God of health, the hope and stay
I call and cry throughout the day, | thou art alone to me ;
and all the night to thee. |
| 2 O let my prayer with speed ascend
Incline thine ear, O Lord, attend, | unto thy sight on high,
and hearken to my cry. |
| 3 For why? with wo my heart is fill'd;
My life and breath doth almost yield, | and doth in trouble dwell,
and draweth nigh to hell. |
| 4 I am esteem'd as one of them
And made as one among those men | that in the pit do fall,
that have no strength at all : |
| 5 As one among the dead, and free
It were more ease for me to be | from things that here remain :
with them the which are slain ; |
| 6 As those that lie in grave, I say,
The which thy hand hath cut away, | whom thou hast clean forgot :
and thou regard'st them not. |
| 7 Yea, like to one that up full sure
In darksome place and all obscure, | within the lowest pit,
and in the depth of it. |
| 8 Thy anger and thy wrath likewise
And all thy storms against me rise, | full sore on me do lie,
my soul to vex and try. |
| 9 Thou putt'st my friends far off from me,
I am shut up in prison fast, | and mak'st them hate me sore,
and can come forth no more. |
| 10 My sight doth fail, through grief and wo
Throughout the day my hands also | wo I call to thee, O God,
to thee I stretch abroad. |

The Second Part.

- | | |
|---|--|
| 11 Dost thou unto the dead declare
Shall dead to life again repair, | thy wondrous works of fame ?
and praise thee for the same ? |
| 12 Or shall thy loving kindness, Lord,
Or shall with them that are destroy'd | be shew'd in the grave?
thy truth her honour have ? |
| 13 Shall they that lie in dark full low
Or there shall they thy justice know | see all thy wonders great ?
where men all things forget ? |
| 14 But I, O Lord, to thee alway
My pray'r also e'er it be day | do cry and call apace,
shall come before thy face. |

- 15 Why dost thou, Lord, abhor my soul in grief that seeketh thee?
And now, O Lord, why dost thou hide thy face away from me?
16 I am afflicted, dying still from youth many a year,
Thy terrors which do work me ill with troubled mind I bear:
17 The furies of thy wrathful rage full sore upon me lie,
Thy terrors they do not assuage, but press me heavily;
18 All day they compass me about, as water at the tide;
And all at once with streams full great beset me on each side.
19 Thou settest far from me my friends and lowers every one;
Yea, and my old acquaintance all out of my sight are gone.

P S A L. LXXXIX. J. H.

- T**O sing the mercies of the Lord
My mouth from age to age accord
2 For I have said, that mercy shall thy faithfulness in the heav'ns all
3 With mine elect, faith God, have I And sworn to David solemnly,
4 Thy seed for ever I will stay, And still uphold thy throne alway
5 The heav'ns do shew with joy and mirth thy wondrous works, O Lord;
Thy saints within thy Church on earth thy faith and truth record.
6 Who with the Lord is equal then in all the clouds abroad?
Among the sons of gods or men what one is like our God?
7 God in th' assembly of the saints is greatly to be dread,
And over all that dwell about in rev'rence to be had.
8 Lord God of hosts, in all the world what one is like to thee!
On every side, most mighty Lord, thy truth is seen to be.
9 The rage and fury of the sea thou rulest at thy will,
And when the waves thereof arise, thou mak'st them calm and still;
10 And Egypt, Lord, thou hast subdu'd, thou hast destroy'd it quite;
Thy foes thou closely hast pursu'd, and scatter'd through thy might.

The Second Part.

- 11 The heav'ns are thine, and still have been, likewise the earth and land,
The world and all that is therein thou foundedst with thy hand:
12 Both north and south, with east and west, thyself didst make and frame;
Both Tabor mount, and Hermon hill rejoice, and praise thy Name.
13 Thine arm is strong and full of power, all might therein doth lie,
The strength of thy right hand each hour thou livest up on high:
14 In righteousness and equity thou hast thy seat and place;
Mercy and truth are still with thee, and go before thy face.
15 That folk is blest that knoweth right the joyful sound, O God;
For in the favour of thy light they walk full safe abroad;
16 And in thy Name throughout the day they greatly do rejoice;
And through thy righteousness have they a pleasant fame and noise.
17 For why? their glory, strength and aid in thee alone doth lie:
And thy goodness which hath us itaid, shall lift our horn on high:
18 Our strength that doth defend us well the Lord to us doth bring;
The Holy One of Israel, he is our guide and King.
19 Sometimes thy will to holy men in visions thou didst show,
And thus didst say unto them then, thy mind to make them know;
20 A man of might I have erect your King and guide to be,
And set him up whom I elect among the folk to me;

The Third Part.

- 21 My servant David I appoint to rule my people well,
And with my holy oil anoint, him king of Israel.
22 For why? my hand is ready still with him for to remain,
And with my arm also I will him strengthen and sustain:
23 The enemies shall not oppress, they shall not him devour,
Nor shall the sons of wickedness on him have any pow'r:
24 His foes likewise I will destroy before his face in sight,
Those that him hate I will annoy, and strike them with my might.
25 My truth and mercy shall I likewise upon him ever lie,
And in my Name his horn shall rise, and be exalted high:
26 His kingdom I will set to be upon the sea and land;
Also the running flood shall he embrace with his right hand.

27 He shall depend with all his heart
My Father and my God thou art,
28 As my first-born I will him count
His might and honour shall surmount
29 My mercy shall be with him still,
My faithful cov'nant to fulfil
30 Also his seed I will sustain
So that his seat shall still remain.

on me, and thus shall say,
my rock, my health and stay;
of all on earth that springs:
above all earthly kings.
as I myself have told,
my promise I will hold:
for ever strong and sure;
while heav'n and earth endure.

The Fourth Part.

31 But if his sons forsake my law,
And of my judgments have no awe,
32 Or if they do not use aright
But set all my commandments light,
33 Then with the rod will I begin
And so will scourge them for their sin,
34 But yet my mercy and goodness
From him, nor let my faithfulness
35 But sure my cov'nant I will hold
No word the which my lips have told
36 Once swear I by my holiness
With David I will promise keep,
37 His seed for evermore shall reign,
As doth the sun it shall remain
38 And as the moon within the sky
A faithful witness from on high;
39 But, Lord, thou dost him now reject,
Yea, thou art worth with thine elect,
40 The cov'nant with thy servant made
And down upon the ground hast laid

and so begin to swerve,
and will not them observe:
my laws for them prepar'd;
and will not them regard:
their doings to amend,
whenever they offend.
I will not take away
in any wise decay;
with all that I have spoke:
shall alter or be broke.
and that perform will I;
to him I will not lye:
also his throne of might,
for ever in my sight:
for ever standeth fast;
so shall his kingdom last.
and put him in great fear;
thy own Anointed dear:
thou hast quite overthrown,
and cast his royal crown.

The Fifth Part.

41 His hedges thou hast overthrown,
All his strong holds hast beaten down,
42 That he is sore destroy'd and torn
And so is made a mock and scorn
43 Thou their right hand hast arm'd with
And all his foes that him devour,
44 His sword's edge thou dost take away
To him in war no victory
45 His glory thou dost also waste,
By thee is overthrown, and cast
46 Thou hast cut off, and made full short
And rais'd of him an ill report,
47 How long away from me therefore,
And shall thine anger evermore
48 O call to mind, remember then,
Why hast thou made the sons of men
49 What man is he that liveth, and
Or from the grave's devouring hand
50 Where is, O Lord, thy great goodness,
Which by thy truth and uprightness
51 The great rebukes to mind I call
The railings of the people all,
52 Wherewith, O Lord, thine enemies
The steps of thine Anointed one
53 All praise be given unto thee,
From this time forth for evermore.

his walls destroy'd quite round;
and level'd with the ground:
of comers-by throughout,
to all that dwell about:
pow'r that him so sore annoy;
lo, thou hast made to joy:
that should his foes withstand;
thou giv'st, nor upper hand:
his throne, his joy and mirth
full low upon the earth:
his youth and joyful days,
to his shame and dispraise.
for ever wilt thou turn?
like fire consume and burn?
my time consumeth fast:
as things in vain to waste?
death never thinks to see:
shall he his soul set free?
so oft declar'd before,
to David thou hast sworn:
that on thy servants lie,
borne in my breast have I;
blasphemed have thy Name:
they cease not to defame.
O God, the Lord most high,
Amen, amen, say I.

P S A L M XC. J. H.

THOU, Lord, hast been our sure defence, our place of ease and rest,
In all times past, yea so long since, as cannot be express'd.
2 Before was made mountain or hill, the earth and world abroad;
From age to age, and always still, for ever thou art God.
3 Thou grindest man through grief and pain to dull or clay, and then
Thou unto them dost say again, Return ye sons of men.
4 The lasting of a thousand years, what is it in thy sight?
As yesterday it doth appear, or as a warch by night.

P S A L M XCI, XCII.

- 5 So soon as thou dost scatter them,
Ev'n as a sleep, or like the grass,
6 Which in the morning shines full bright,
And is cut down before the night,
7 For through thy anger we consume,
And of thy fervent wrath, O Lord,
8 The wicked works that we have wrought
Our privy faults, yea, all our thoughts
9 For through thy wrath our days do waste,
Our years consume as doth a blast,
10 The time of our abode on earth
But if we come to fourscore years,
then is their life and trade
whose beauty soon doth fade :
but fadeth suddenly,
all wither'd, dead, and dry.
our might is much decay'd;
we are full fore afraid.
thou sett'st before thy eye,
thy countenance doth spy.
thereof doth nought remain :
and are not call'd again.
is threescore years and ten ;
our life is grievous then :

— The Second Part.

- 11 For of this time the strength and chief
Is nothing else but pain and grief,
12 What man doth know what power and
Or in his heart who doth thee fear
13 Instruct us, Lord, to know and try
That so we may our hearts apply
14 Return, O Lord, how long wilt thou
Shew favour to thy servants now,
15 Refresh us with thy mercy soon,
All times so long as life doth last
16 As thou hast plagued us before,
And for the years wherein full sore
17 O let thy work and pow'r appear,
And shew unto thy children dear
18 Lord, let thy grace and glory stand
Confirm the works we take in hand,
we dote so much upon,
and we as blasts are gone.
what might thy anger hath?
according to thy wrath?
how long our days remain;
true wisdom to attain.
in thy great wrath proceed?
and help them at their need.
then shall we joyful be ;
in heart rejoice will we.
now also make us glad,
affliction we have had.
and on thy servants light,
thy glory and thy might.
on us thy servants thus ;
and prosper them to us.

P S A L. XCI. J. H.

- H**E that within the secret place
Under the shadow of his grace
2 Thou art my hope and my strong hold,
My God he is, in him will I
3 He shall defend thee from the snare,
And from the deadly plague and care
4 And with his wings shall cover thee
His faith and truth thy fence shall be,
5 So that thou never shalt have cause
For all the shafts that fly by day,
6 Nor of the plague that privily
Nor yet of that which doth destroy,
7 Yea, at thy side as thou dost stand,
Ten thousand more at thy right hand,
8 But thou shalt see it for thy part,
According unto their desert
9 For why? O Lord, I only rest
In the Most High I put my trust,
10 No evil shalt thou need to fear,
No plague shall ever once come near
11 For why? unto his angels all
That still in all thy ways they shall
12 And in their hands shall bear thee up,
Lest that thy foot should happen for
13 Upon the lion thou shalt go,
On the young lions tread also
14 Because he sets his love on me,
And him advance, because that he
15 When he for help to me doth cry,
And from his grief take him will I
16 With length of days and years I will
And also my salvation still
of God most high doth dwell,
he shall be safe and well.
I to the Lord will say ;
my whole affiance stay.
the which the hunter laid,
whereof thou art afraid :
and keep thee safely there :
as sure as shield and spear ;
to fear or be afright,
or terrors of the night :
doth walk in darkness fast,
and at noon day doth waste.
a thousand dead shall be :
and yet shalt thou be free.
thy eyes shall well regard,
the wicked have reward.
and fix my hope on thee ;
my sure defence is he.
with thee it shall go well ;
the house where thou dost dwell.
with charge commanded he
preserve and prosper thee ;
still waiting thee upon,
to dash against a stone.
the adder fell and long :
with dragons stout and strong ;
I'll save him by my might,
doth know my Name aright.
an answer I will give ;
in glory for to live.
him fully satisfy,
thew him assuredly.

P S A L. XCII. J. H.

- I**T is a thing both good and meet
And to thy Name, O thou Most High,
2 To shew the kindness of the Lord,
And to declare his truth abroad,
to praise the highest Lord,
to sing with one accord :
before the day be light,
when it doth draw to night:

P S A L M XCIII, XCIV.

- 3 On a ten stringed instrument,
With all the mirth you can invent
4 For thou hast made me to rejoice
That I have joy in heart and voice
5 O Lord, how glorious and how great
So deeply are thy counsels set,
6 The man unwise cannot tell how
And fools also are most unfit
7 When as the wicked at their will
And when they flourish in their ill,
8 But thou art mighty, Lord, most high,
In glory and great majesty,
9 Behold, O Lord, thine enemies
And all that work iniquity
10 But thou, like as an unicorn,
With fresh and new prepared oil
11 And of my foes before my eyes
Of all that do against me rise
12 The righteous flourish shall on high,
And as the cedars multiply
13 For they are planted in the place
Within his courts they spring apace,
14 And in their age much fruit shall bring
And also shall both bud and spring
15 To shew that God is good and just,
He is my rock, my hope and trust,

on lute and harp so sweet,
of instruments most meet.
in things so wrought by thee,
thy handy-works to see.
are thy works round about !
that none can find them out :
this work to pass to bring,
to understand this thing.
like grass do spring full fast,
they suddenly shall waste :
and thou dost reign therefore
both now and evermore.
shall be destroy'd away,
shall perish and decay.
shall lift my horn on high ;
anointed king am I ;
shall see the fall and thame,
my ears shall hear the same.
as palm-trees bud and blow,
in Libanus that grow.
and dwelling of our God ;
and flourish all abroad ;
most pleasant to be seen,
with boughs and branches green ;
and upright in his will :
in him there is no ill.

P S A L. XCIII. J. H.

- THE Lord doth reign and clothed is
And to declare his strength likewise
2 The Lord also the earth hath made,
No might can make it move or fade,
3 Before the world was made or wrought,
Beyond all time that can be thought
4 The floods, O Lord, the floods do rise,
The floods, I say, did enterprize,
5 Yea, though the storms arise in sight
The Lord is strong and more of might;
6 O Lord, thy testimonies great
Doth holiness become thy seat

with majesty most bright,
hath girt himself with might.
and shaped it most sure,
at stay it doth endure.
thy seat was set before ;
thou hast been evermore.
they roar and make a noise,
and lifted up their voice.
though seas do rage and swell,
for he on high doth dwell.
are very sure : therefore
and house for evermore.

P S A L. XCIV. J. H.

- O Lord, thou dost revenge all wrong
Since then it doth thee belong,
2 Set forth thyself, for thou of right
Reward the proud and men of might
3 How long shall wicked men bear sway
Shall proud and wicked men alway
4 How long shall they with brags burst out
Shall they rejoice that be so stout,
5 Thy flock, O Lord, thine heritage
Against thy people they do rage
6 The widows which are comfortless,
They slay the children fatherless,
7 And when they take these things in hand,
Can Jacob's God this understand ?
8 O folk unwise, and people rude,
Ye fools among the multitude,
9 The Lord who made the ear of man,
He made the eye, all things must then
10 The Lord doth all the world correct
Shall he not then your deeds detect ?

vengeance belongs to thee :
declare that all may see.
the earth dost judge and guide ;
according to their pride.
with lifting up their voice ?
thus triumph and rejoice ?
and proudly talk their fill ?
whose works are ever ill ?
they spoil and vex full sore,
still daily more and more.
and strangers they destroy,
and none doth put them by.
this talk they have of thee,
tush, no, he cannot see.
some knowledge now discern,
at length begin to learn.
he needs of right must hear ;
before his sight appear.
and make them understand :
how can ye 'scape his hand ?

The Second Part.

- 11 The Lord doth know the heart of man,
And he his very thoughts doth scan,
12 But, Lord, that man is happy sure,
And through correction dost procure

and sees the same full plain,
and findeth them but vain,
whom thou dost keep in awe,
to teach him in thy law :

P S A L M XCV, XCVI.

- 13 Whereby he shall in quiet rest
When wicked men shall be suppressed,
14 For sure the Lord will not refuse
His heritage whom he did chuse
15 Until that judgment be decreed
That all may follow her with speed
16 But who upon my part will stand
Or who shall rid me from their hand
17 Except the Lord had been my aid,
My soul and life had now been laid
18 When I did say, My foot doth slide ;
Thy mercy, Lord, most ready was
19 When with myself I mused much,
Then, Lord, thy goodness did me touch,
20 Wilt thou accustom, Lord, thyself
Who with pretence, instead of law,
21 For they consult against the life
And in their counsels they are rife
22 But yet the Lord is unto me
To him I flee, because is he
23 And he shall cause their mischiefs all
And in their malice they shall fall,

in time of trouble sit,
and fall into the pit.
his people for to take,
he will no time forsake :
to justice to convert,
that are of upright heart.
against the cursed train ?
that wicked works maintain ?
my enemies to quell,
almost as low as hell.
before that I could call,
to save me from the fall.
and could no comfort find,
and that did ease my mind.
with wicked men to sit,
much mischief do commit ?
of righteous men and good,
to shed the guiltless blood.
a sure and strong defence ;
my strength and confidence :
themselves for to annoy :
our God shall them destroy.

P S A L. XCV. J. H.

- O** Come let us lift up our voice,
In him our rock of health rejoice
2 Yea, let us come before his face
In singing psalms unto his grace
3 For why ? the Lord he is no doubt,
A King above all gods throughout,
4 The secrets of the earth so deep,
The tops of hills that are most steep
5 The sea and waters all are his,
The earth and all that therein is
6 Come let us bow and praise the Lord,
And kneel to him with one accord,
7 For why ? he is the Lord our God,
We are his flock, he doth us feed,
8 To day if ye his voice will hear,
As ye with grudging many year
9 Whereas your fathers tempted me,
My wondrous works when they did see,
10 Twicetwenty years they did me grieve,
They err in heart, nor will believe,
11 Wherefore I swear, when that my wrath was kindled in my breast,
That they should never tread the path to enter in my rest.

and sing unto the Lord,
let us with one accord :
to give him thanks and praise ;
let us be glad always.
a great and mighty God,
in all the world abroad.
and corners of the land,
he holds them in his hand ;
for he the same hath wrought :
his hand hath made of nought.
before him let us fall,
for he hath made us all.
for us he doth provide ;
his sheep, and he our guide.
then harden not your heart,
provok'd him in desert :
my power for to prove ;
yet still they would me move.
which caused me to say,
they have not known my way.

P S A L. XCVI. J. H.

- S**ING ye with praise unto the Lord
Sing unto him with one accord,
2 Yea, sing unto the Lord alway,
Declare and shew from day to day
3 Among the heathen all declare
To shew his wonders do not spare
4 For why ? the Lord is great in might,
And he is to be fear'd of right
5 For all the gods of heathen folk
Whereas our God, he is the Lord
6 All praise and honour also dwell
Both pow'r and might likewise excel
7 Ascribe unto the Lord therefore
All might and worship evermore
8 Ascribe unto the Lord also
Into his courts with presents go,

new songs with joy and mirth :
all people on the earth :
praise ye his holy Name ;
salvation by the same.
his honour round about.
in all the world throughout.
and worthy of all praise,
above all gods always
are idols that will fade,
that heav'n and earth hath made.
ever before his face ;
within his holy place.
all men with one accord,
ascribe unto the Lord.
the glory of his Name,
and offer there the same.

The Second Part.

- 9 Fall down and worship ye the Lord
Let all the people of the world
10 Tell all the world, be not afraid,
Yea, he the earth so fast hath stay'd,

within his temple bright,
be fearful at his sight.
the Lord doth reign above,
that it can never move.

P S A L M XCVII, XCVIII, XCIX.

- | | |
|---|--|
| 1 And that it is the Lord alone
To judge the nations every one, | that rules with princely might,
with equity and right. |
| 2 The heav'ns shall joyfully begin,
The sea with all that is therein, | the earth likewise rejoice,
shall shout and make a noise : |
| 3 The fields shall joy, and every thing
The wood and every tree shall sing | that springeth on the earth,
with gladness and with mirth ; |
| 4 Before the presence of the Lord,
When he shall come to judge the world, | and coming of his might,
and rule his folk with right. |

P S A L. XCVII. J. H.

- | | |
|--|---|
| T HE Lord doth reign, for which the earth may sing with pleasant voice.
The isles also with joyful mirth | may triumph and rejoice. |
| 2 Both clouds and darkness likewise swell,
Yea, right and justice ever dwell | and round about him beat,
and 'bide about his seat : |
| 3 Yea, fire and heat at once do run,
Which all his enemies shall burn | and go before his face,
abroad in every place. |
| 4 His lightnings great full bright did blaze
Whereat the earth did look and gaze | with dread and deadly fear :— |
| 5 The hills like wax did melt in sight
They fled before the Ruler's might, | and presence of the Lord,
who guideth all the world. |
| 6 The heav'ns likewise declare and show
That all the world may see and know | his justice forth abroad,
the glory of our God. |
| 7 Confusion sure shall come to such
Also to those that glory much | as worship idol's vain,
dumb pictures to maintain. |
| 8 For all the idols of the world,
Shall feel the power of the Lord, | which they their gods do call,
and down before him all. |
| 9 With joy shall Zion hear this thing,
For at thy judgments they shall sing | and Judah shall rejoice ;
with a most cheerful voice. |
| 10 For thou, O Lord, art set on high
And art exalted wondrously | in all the earth abroad,
above each other god : |
| 11 All ye that love the Lord in heart
For he doth keep the souls of his | hate all things that are ill,
from such as would them spill. |
| 12 And light doth spring up to the just,
Gladness and joy likewise to them | with pleasure for his part,
that are of upright heart. |
| 13 Ye righteous in the Lord rejoice,
And thankfully with heart and voice | his holiness proclaim,
be mindful of the same. |

P S A L. XCVIII. J. H.

- | | |
|---|--|
| O Sing ye now unto the Lord
For he hath wrought throughout the | a new and pleasant song,
world his wonders great and strong ; |
| 2 With his right hand full worthily
And gets himself the victory | he doth his foes devour,
with his own arm and pow'r. |
| 3 The Lord doth make the people know
And also doth his justice show | his saving health and might,
in all the heathen's sight. |
| 4 His grace and truth to Israel
And altho' the earth hath seen right well | in mind he doth record,
the goodness of the Lord. |
| 5 Be glad in him with joyful voice,
Give thanks to God, sing and rejoice | all people on the earth,
to him with joy and mirth : |
| 6 Upon the harp unto him sing,
Rejoice before the Lord our King, | give thanks to him always,
with trumpets sound his praise, |
| 7 Yea, let the sea with all therein
The earth likewise let it begin, | for joy both roar and swell,
with all that therein dwell. |
| 8 And let the floods rejoice their fills,
Yea, let the mountains and the hills | and clap their hands apace ;
triumph before his face : |
| 9 For he shall come to judge and try
And rule the people mightily | the world and every wight,
with justice and with right. |

P S A L. XCIX. J. H.

- | | |
|--|---|
| T HE Lord doth reign, although at it
Yea, on the cherubims doth sit, | the people rage full sore ;
though all the world do roar. |
| 2 The Lord that doth in Zion dwell
Above all folk he doth excel, | is high and wondrous great,
and he aloft is set. |
| 3 Let all men praise thy mighty Name,
And let them magnify the same, | for it is fearful sure ;
that holy is and pure ; |
| 4 The princely power of our King
Thou rightly rulest every thing | doth love judgment and right ;
in Jacob through thy might. |
| 5 To praise the Lord our God devise,
And at his footstool worship him | all honour to him shew ;
that holy is and true. |

- 6 Moses, Aaron, and Samuel,
When they did pray he heard them well, as priests on him did call;
7 Within the cloud to them he spake, and gave them answer all:
To keep such laws as he did make, then did they labour still,
8 O Lord our God, thou didst them hear, according to his will,
But their inventions punishedst, and answer'dst them again;
9 O praise our God and Lord therefore which foolish were and vain:
For why? our God whom we adore upon his holy hill:
is the most holy still.

P S A L. C. J. H.

- A**LL people that on earth do dwell, sing to the Lord with cheerful voice;
Him serve with tear, his praise forth tell, come ye before him and rejoice.
2 The Lord, ye know, is God indeed, without our aid he did us make;
We are his flock, he doth us feed, and for his sheep he doth us take.
3 O enter then his gates with praise, approach with joy his courts unto;
Praise, laud, and bless his Name always, for it is seemly so to do.
4 For why? the Lord our God is good, his mercy is for ever sure;
His truth at all times firmly stood, and shall from age to age endure.

Another of the same, by J. H.

- I**N God the Lord be glad and light, praise him throughout the earth;
Serve him, and come before his sight, with singing and with mirth.
2 Know that the Lord our God he is, he did us make and keep,
Not we ourselves, for we are his, own flock and pasture sheep.
3 O go into his gates always, give thanks within the same;
Within his courts set forth his praise, and laud his holy Name.
4 For why? the goodness of the Lord, for evermore doth reign,
From age to age throughout the world, his truth doth still remain.

P S A L. CI. N.

- M**ercy will and judgment sing, O Lord God, unto thee,
O let me understand the ways, that good and holy be,
2 Within my house I daily will, walk with an heart upright,
And I no kind of wicked thing, will set before my sight.
3 I hate their works that fall away, they shall not cleave to me;
From me shall go the froward heart, no evil will I see,
4 Him I'll destroy that slandereth, his neighbour privily;
The lofty heart I will not bear, nor him that looketh high.
5 My eyes shall be on them within, the land that faithful be;
In perfect way who walketh shall, be servant unto me:
6 I will no guileful person have, within my house to dwell,
And in my presence he shall not, remain that lyes doth tell.
7 Betimes I will destroy ev'n all, the wicked of the land,
That I may from God's city cut, the wicked workers hand.

P S A L. CII. N.

- H**EAR thou my prayer, O Lord, and let my cry come unto thee,
In time of trouble do not hide, thy face away from me:
2 Incline thine ear to me, make haste, to hear me when I call;
For as the smoke doth fade, so do my days consume and fall:
3 And as an hearth my bones are burnt, my heart is smitten dead,
And withers like the grass that I, forget to eat my bread.
4 By reason of my groaning voice, my bones cleave to my skin;
As pelican in wilderness, such case now am I in.
5 And as an owl in desert is, lo, I am such a one:
I watch, and as a sparrow on, the house-top am alone:
6 For daily in reproachful wife, my foes they do me scorn;
And them that mad upon me are, against me they have sworn.
7 Surely with aches as with bread, my hunger I have fill'd,
And mingled have my drink with tears, that from my eyes distill'd.
8 Because of thy displeasure, Lord, thy wrath and great disdain;
For thou hast set me up on high, and cast me down again.
9 The days wherein I pass my life, are like the fleeting shade;
And I am wither'd like the grass, that soon away doth fade:
10 But thou, O Lord, for ever dost, remain in steady place,
And thy remembrance ever doth, abide from race to race.

The Second Part.

- 11 Thou wilt arise, and mercy thou, to Sion wilt extend,
The time of mercy, now the time, foreset is come to end:

- 12 For in the very stones thereof
And on the dust thereof they have
13 Then shall the heathen people fear
And all the kings on earth shall dread
14 Then when the Lord the mighty God
And then when he most nobly in
15 To prayer of the poor destitute
When he shall not disdain unto
16 This shall be written for the age
The people that are yet unborn
17 From his high sanctuary he
And out of heav'n most high he hath
18 That of the mourning captive he
And that he might deliver those
19 That they in Sion may declare
And in Jerusalem set forth
20 Then when the people of the land
Shall be assembled to perform,

thy servants do delight,
compassion in their sight.
the Lord's most holy Name,
his glory and his fame.
again shall Sion rear,
his glory shall appear;
when he himself shall bend,
their suits for to attend:
that after shall succeed:
the Lord's renown shall spread.
hath looked down below,
beheld the earth also;
might hear the woful cry,
that were condemn'd to die:
the Lord's most holy Name,
the praises of the same;
and kingdoms with accord,
their service to the Lord.

The Third Part.

- 21 My former force of strength he hath
And shorter he did cut my days
22 My God, in midst of all my days
Thy years endure eternally,
23 Thou the foundations of the earth
The heav'ns also they are the work
24 They all shall perish and decay,
And they shall all in time wax old
25 Thou as a vesture shalt them change,
But thou dost still abide the same,
26 The children of thy servants shall
And in thy fight their happy seed

abated in the way,
thus I therefore did say,
now take me not away;
and never do decay:
before all time hast laid;
which thy own hands have made:
but thou remainest still;
even as a garment will:
and changed shall they be;
thy years do never flee.
continue and endure,
for ever shall stand sure.

P S A L. CIII. T. S.

- M**Y soul, give praise unto the Lord,
And all the secrets of my heart,
2 Praise thou the Lord, my soul, who hath
And suffer not his benefits
3 That gave thee pardon for thy faults,
From all thy weak and frail disease.
4 That did redeem thy life from death,
His mercy and compassion both
5 That fill'd with goodness thy desire,
Like as the eagle casts her bill,
6 The Lord with justice doth repay
So that their sufferings and wrongs
7 His ways and his commandments all
His counsels and his valiant acts.
8 The Lord is kind and merciful,
The slowest to conceive a wrath
9 He will not always chiding be,
Nor keep our faults in memory,
10 According to our sins also
And after our iniquities
11 But as the space is wondrous great
So is his goodness much more large
12 He doth remove our sins from us,
As far as the sun-rising is

my spirit do the same:
praise ye his holy Name;
to thee been very kind;
to slip out of thy mind:
and thee restor'd again
and heal'd thee of thy pain:
from which thou could'st not flee,
he did extend to thee;
and did thy youth prolong,
again becoming young.
all such as are oppress'd,
are turned to the best.
to Moses he did show;
the Israelites did know.
when sinners do him grieve,
and readiest to forgive:
though we be full of strife;
for all our sinful life:
he doth us not regard,
he doth us not reward:
'twixt earth and heaven above;
to them that do him love.
and our offences all,
full distant from his fall.

The Second Part.

- 13 Behold, what pity parents do
Like pity beareth God to such
14 The Lord that made us knows our shape,
How weak and frail our nature is,
15 And how the time of mortal men
Or like the flow'r right fair in field,
16 Whose gloss and beauty stormy winds
And make that after their assault

unto their children bear,
as worship him in fear.
our mould and fashion just,
and that we are but dust:
is like the with'ring hay,
that fadeth soon away;
do utterly deface,
such blossoms have no place:

- 17 But yet the goodness of the Lord
Their children's children do receive
18 I mean who keep his covenant
And not forget to do the thing
19 The heav'ns most high are made the seat and footstool of the Lord;
And by his pow'r imperial
he governs all the world.
20 Ye angels that are great in pow'r,
Who to obey and do his will
praise ye, and bless the Lord,
immediately accord:
21 Ye noble hosts and ministers,
Who ready are to execute
cease not to praise him still,
his pleasure and his will:
22 Yea, all his works in ev'ry place
praise ye his holy Name:
My thankful heart, my mind and soul,
praise ye also the same.

P S A L. CIV. W. K.

MY soul praise the Lord
O Lord our great God,
So passing in glory,
Honour and Majesty
2 With light as a robe
Whereby all the earth
The heavens in such sort
That they to a curtain
3 His chamber-beams lie
Which as his chariots
And there with much swiftness
Upon the wings riding
4 He maketh his spirits
And lightnings to serve
His will to accomplish
To save or consume things
5 He groundeth the earth
That is once to move
The deep a fair cowering
Which by its own nature
6 But at thy rebuke
And so give due place
At thy voice of thunder
That in their great raging
7 The mountains full high
If thou do but speak
So likewise the valleys
Where thou them appointest
8 Their bounds thou hast set
So that in their rage
For God hath appointed
The earth to destroy more,

speak good of his Name:
how dost thou appear!
that great is thy fame.
in thee thine most clear.
thou hast thyself clad,
thy greatness may see:
thou also hast spread,
compared may be.
in the clouds full sure,
are made him to bear:
his course doth endure,
of winds in the air.
as heralds to go
we see also prest;
they run to and fro,
as seemeth him best.
so firmly and fast,
none shall have such pow'r:
for it made thou hast,
the hills would devour.
the waters do flee;
thy word to obey:
so fearful they be,
they haste soon away.
they then up ascend,
thy word they fulfil;
most quickly descend,
remain they do still:
how far they should run,
not that pass they can:
they shall not return
which made was for man.

The Second Part.

9 He sendeth the springs
Which do run full swift
Where both the wild asses
And beasts of the mountains
10 By these pleasant springs
The fowls of the air
Who moved by nature
Among the green branches
11 The mountains to moist
The earth with his works
So as the brute cattle
But grass doth provide them,
12 Yea, bread, wine, and oil
His face to refresh,
The cedars of Liban
Which trees he doth nourish
13 In these may birds build,
In fir-trees the flocks
The high hills are succours
Also the rock stony

to strong streams or lakes,
among the huge hills;
their thirst often slakes,
thereof drink their fills.
and rivers most clear,
abide shall and dwell;
do hop here and there,
their songs shall excel.
the clouds he doth use:
is wholly replete:
he doth not refuse,
and herb for man's meat.
he made for man's sake,
and heart to make strong.
the great Lord did make,
that grow up so long.
and all make their nests;
remain and abide:
for wild goats to rest,
for conies to hide.

- 14 The moon then is set
The day from the night
And by the descending
The cold from heat alway
- 15 When darknes doth come
Then creep forth do all
The lions range roaring
But yet 'tis the Lord,
- 16 As soon as the sun
To couch in their dens
That man to his work may,
'Till night come and call him,
- The Third Part.*
- 17 How sundry, O Lord,
With wisdom full great
So that the whole world
And as for thy riches
- 18 So is the great sea
Where creeping things swarm
'There mighty ships sail,
'The whale huge and monstrous
- 19 All things on the wait;
And thou in due time.
Now when it doth please thee
'They gather full gladly
- 20 'Thou open'st thy hand,
That they with good things
But sore they are troubled
For if thou their breath take
- 21 Again, when thy Spirit:
All things to appoint,
'Then are they created
And do by thy goodness
- 22 The praise of the Lord
Who may in his works
His look can the earth make
And likewise the mountains
- 23 To this Lord and God
So long as I live
Then am I most certain
I will rejoice in him,
- 24 The sinners, O Lord,
Also the perverse,
But as for my soul now,
And say with the faithful,
- her seasons to run,
thereby to discern;
also of the sun,
thereby we do learn.
by God's will and pow'r,
the beasts of the wood;
their prey to devour:
who giveth them food.
is up they retire.
then are they full gain:
as right doth require,
to take rest again.
- are all thy works found!
they are indeed wrought,
of thy praise doth sound,
they pass all men's thought,
which is large and broad,
and beasts of each sort;
and some lie at road;
there also doth sport.
thou dost them relieve,
full well dost them feed:
the same for to give,
those things which they need.
and they find such grace,
are filled we see:
if thou hide thy face,
vile dust then they be.
from thee doth proceed,
and what shall ensue;
as thou hast decreed,
the dry earth renew.
for ever shall last,
by right well-rejoice:
to tremble full fast,
to smoke at his voice.
will I sing always;
my God praise will I:
my words shall him please;
to him I will cry.
consume in thine ire,
them root out with shame
let it still desire,
Praise ye the Lord's Name.

P S A L M CV. N.

- G**IVE praises unto God the Lord,
Among the people all declare
- 2 Sing joyfully unto the Lord,
And talk of all his wondrous works
- 3 In honour of his holy Name
And let the heart also be glad
- 4 Seek ye the Lord, and seek the strength
Yea, seek his face incessantly,
- 5 'The wondrous works which he hath done, keep still in mindful heart;
Let not the judgments of his mouth
- 6 Ye that of faithful Abraham
Ye his elect, the children that
- 7 For why? 'tis he alone that is
And his most righteous judgments are
- 8 His promise and his covenant
He hath remember'd evermore
- The Second Part*
- 9 The covenant which he hath made
And faithful oath which he hath sworn
- 10 And did appoint it for a law,
And for eternal covenant
- and call upon his Name,
his works to spread his fame:
yea, sing unto him praise;
that he hath wrought always.
rejoice with one accord,
of them that seek the Lord.
of his eternal might,
and presence of his sight.
keep still in mindful heart;
out of your mind depart.
his servant are the seed,
of Jacob do proceed.
the mighty Lord our God,
in all the earth abroad.
which he hath made to his,
to thousands of degrees:
- with Ab'ram long ago,
to Isaac also;
that Jacob should obey,
to Israel alway.

- 11 When thus he said, Lo, I to you
The lot of your inheritance,
12 Although their number at that time
Yea, very small, and in the land
13 While yet they went from land to land without a sure abode;
And while from sundry kingdoms they did wander all abroad;
14 Yet wrong at no oppressor's hands he suffered them to take;
But even great and mighty kings reprov'd for their sake.
15 And thus he said, 'Touch ye not them that mine anointed be,
Nor do the prophets any harm, that do pertain to me.
16 He call'd a dearth upon the land, of bread destroy'd the store;
But yet against the time of need did send a man before;

The Third Part.

- 17 Ev'n Joseph who had once been sold to live a slave in wo;
Whose feet they hurt in stocks, whose soul the iron pierc'd into.
18 Until the time came when his cause was known apparently,
The mighty word of God the Lord his innocence did try.
19 The king sent and deliver'd him from prison where he was,
The ruler of the people then did freely let him pass;
20 And over all his house he made him lord, to bear the sway,
And of his substance made him have the rule and all the stay:
21 That he might to his will instruct the princes of the land,
And wisdom teach his senators, rightly to understand.
22 Then into the Egyptian land came Israel also,
And Jacob in the land of Ham did sojourn to and fro.
23 His people he exceedingly in numbers made to grow,
And stronger than their enemies, who fought their overthrow;
24 Whose heart he turn'd that with hate they did his people treat;
And did his servants wrongfully abuse with base deceit.

The Fourth Part.

- 25 His faithful servant Moses then, and Aaron whom he chose,
He did command to go to them, his message to disclose.
26 His wonderful and mighty signs among them they did shew,
And wonders in the land of Ham, then did they work also:
27 Darkness he sent, and made it dark instead of brighter day;
And his commission and his word they did not disobey:
28 He turn'd their waters into blood, their fish did also slay;
'Their land brought frogs ev'n in the place where their king Pharaoh lay:
29 He spake, and at his voice there came great swarms of noisome flies;
And all the quarters of their land were fill'd with crawling lice;
30 He gave them cold and stony hail instead of milder rain;
And fiery flames within their land he sent unto their pain:
31 He smote the vines and all their trees whereon the figs did grow;
And all the trees within their coasts also did overthrow;
32 He spake, then caterpillars did and grasshoppers abound,
Eating the grais in all their land and fruit of all their ground.

The Fifth Part.

- 33 The first-begotten in their land with death did likewise smite,
Yea, the beginning and first fruit of all their strength and might.
34 With gold and silver caus'd his from Egypt's land to pass,
And in the number of their tribes no feeble one there was.
35 Egypt was glad and joyful then when they did thence depart:
For terror and the fear of them was fall'n upon their heart.
36 To shroud them from the parching heat a cloud he did display;
And fire he sent to give them light, when night had hid the day
37 They ask'd, and he caus'd quails to rain at their request,
And fully with the bread of heav'n their hunger he repress'd.
38 He opened the stony rock, and waters gush'd out;
Also the dry and parch'd ground like rivers ran about.
39 For of his holy cov'nant he was mindful evermore,
Which to his servant Abraham he plight'd long before.
40 He brought his people forth with mirth, and his elect with joy,
Out of the cruel land where they had liv'd in great annoy.
41 And of the heathen men he gave to them the fruitful lands;
The labours of the people did they take into their hands:
42 That they his holy statutes might observe for evermore,
And faithfully obey his laws: Praise ye the Lord therefore.

P S A L. CVI. N.

- P**RAISE ye the Lord, for he is good,
 Who can expresse his noble acts,
 2 They blessed are that judgment keep,
 With favour of thy people, Lord,
 3 And with thy saving health, O Lord,
 That I the great felicity
 4 And with thy people's joy I may
 And may with thine inheritance
 5 Both we and our forefathers all
 We have committed wickedness.
 6 The wonders great, which thou, O Lord, hast done in Egypt land,
 Our fathers, though they saw them all, yet did not understand;
 7 Nor yet thy mercies manifold
 But at the sea, yea, the Red sea
 8 Nevertheless, he saved them
 That he might make his power known, and spread abroad his fame.
 9 The Red sea he did then rebuke,
 As in the wilderness, so through
 10 He sav'd them from the cruel hand
 And from their enemies he did deliver them also.

The Second Part.

- 11 The waters did them overthrow,
 Then they believ'd his word, and praise
 12 But very soon ungratefully
 And for his counsel and his will
 13 But sinned in the wilderness
 And in the desert tempted God,
 14 Who all their wanton minds desire
 But wasting leanness therewithal
 15 Then when they lodged in their tents,
 Aaron the holy of the Lord
 16 Therefore the earth did open wide,
 And all Abiram's company
 17 In their assembly kindled was
 And wasting flame did then burn up
 18 Upon the hill of Horeb they
 And there the molten image they
 19 Thus to the likeness of a calf
 They turned all their glory, and
 20 And God their only Saviour they
 Who many great and mighty things
 not one was left alive:
 in song they did him give.
 his works they quite forgot
 they did neglect to wait:
 with fond and greedy lust,
 their only stay and trust.
 did suffer them to have;
 into their souls he gave.
 at Moses they did grutch;
 they also envyd much.
 and Dathan did devour,
 did cover in that hour:
 a hot consuming fire,
 the wicked in his ire.
 an idol calf did frame;
 did worship of the same.
 which feedeth on the grass,
 their honour did deface:
 unthankfully forgot,
 in Egypt's land had wrought;

The Third Part.

- 21 And in the land of Ham for them
 And by the Red sea dreadful things
 22 Therefore because they shew'd themselves forgetful and unkind,
 To bring destruction on them all
 23 Had not his chosen Moses stood
 To turn away his wrath, lest he
 24 They did despise the pleasant land
 Yea, and the words that he had spoke
 25 But in their tents with grudging heart they wickedly repin'd,
 Nor to the voice of God the Lord
 26 Therefore against them lifted he
 Them to destroy in wilderness,
 27 And to destroy their seed among
 And through the kingdoms of the world
 28 To Babel-poor they did join
 The sacrifices of the dead
 29 Thus they with their inventions did
 And in his fore enkindled wrath
 30 But Phineas stood up with zeal
 And judgment he did execute,
 most wondrous works had done,
 performed long ago.
 he purpos'd in his mind:
 before him in the way,
 should them destroy and slay.
 that he to them did give,
 they did no whit believe;
 they wickedly repin'd,
 did give an heark'ning mind.
 his strong revenging hand,
 before they saw the land:
 the nations with his rod,
 to scatter them abroad.
 themselves most wickedly
 eating most greedily.
 his anger much provoke;
 the plague upon them broke
 the sinners vile to slay;
 and then the plague did stay,

The Fourth Part.

- 31 It was imputed unto him
 And from thenceforth so counted is
 for righteousness that day,
 from race to race away.

- 32 At waters called Meribah
Yea, so far forth that Moses then
33 Because they vex'd his spirit so,
His lips spake unadvisedly,
34 Nor as the Lord commanded them,
But were among the heathen mix'd,
35 'They did their idols serve, which was
To devils sons and daughters did
36 Yea, with unkind and murder'ing knife
Ev'n their own sons and daughters blood without all cause of guilt;
37 Whom they to Canaan's idols then
And so with blood of innocents
38 'Thus they were stained with the works
And with their own inventions did
39 'Therefore against his people was
And ev'n his own inheritance
40 Into the hands of heathen men
And made their foes their lords, whom
- they did him angry make;
was punish'd for their sake
that in impatient heat
his fervour was so great.
did they the people slay,
and learn'd their wicked way.
their ruin and decay:
they offer up and slay.
the guiltless blood they spilt,
without all cause of guilt;
offer'd with wicked hand,
desired was the hand.
of their own filthy way,
a whoring go attray.
his anger kindled fore,
he did abhor therefore.
he gave them for a prey;
they were forced to obey.

The Fifth Part.

- 41 Yea, and their hateful enemies
And they were humbly made to stoop.
42 Full oftentimes from thrall had he
But they rebell'd against him, and
43 Therefore they by their wickedness
Yet when he saw them in distress
44 He call'd to mind his covenant,
And by his mercies multitude
45 And favour he made them to find
That led them captive from their land,
46 Save us, O Lord, that art our God
And from among the heathen folk,
47 That we may triumph and rejoice
That we may glory in thy praise,
48 The Lord the God of Israel
Let all the people say, Amen;
- oppress'd them in their land,
as subject to their hand.
deliver'd them before;
provok'd him evermore.
were brought full low to lie;
he hearken'd to their cry;
which he to them had sworn,
repented him therefore;
before the sight of those
though they had been their foes.
we do thee humbly pray,
Lord, gather us away;
in thy most holy Name,
and sounding of thy fame.
be blessed evermore:
Praise ye the Lord therefore.

P S A L. CVII. W. K.

- G**IVE thanks unto the Lord our God,
And that his mercy hath no end
2 Such as the Lord redeemed hath
And shew how they from foes were freed,
3 He gather'd them forth of the lands
From east to well from north to south
4 If they wander'd in the wilderness,
Finding no city where to dwell,
5 Whose thirst and hunger was so great
That faintness them assaured and
6 Then did they cry in their distress
Who did remove their troublous state
7 And by the way which was most right
That they might to their city go.
8 Let men therefore before the Lord
And shew the wonders that he doth
9 For he their empty souls sustain'd,
Their hungry souls with goodness fed,
10 Such as do dwell in darkness deep,
Fast bound to bear such grievous pains,
- for very kind is he;
all mortal men may see.
with thanks shall praise his Name,
and how he wrought the same.
that lay so far about;
his hand did find them out.
and strayed from the way,
that might serve for their stay;
within those deserts void,
their souls greatly annoy'd.
unto the Lord for aid,
according as they pray'd:
he led them like a guide:
and safely there abide.
confess his goodness then,
before the sons of men.
whom thirst had made to faint;
and heard their sad complaint.
where they on death do wait,
as iron chains do threat:

The Second Part.

- 11 Because against the words of God
Esteeming light his counsels high,
12 But when he humbled them full low,
And none was found that could them help,
13 Then did they cry in their distress
Who did remove their troublous state,
14 For he from darkness brought them out,
Bursting with force the iron bands,
- they proudly did rebel,
which do so far excel:
then they fell down with grief;
or give them some relief.
unto the Lord for aid,
according as they pray'd:
and from death's dreadful shade,
which them before did lade.

- | | |
|---|--------------------------------|
| 15 Let men therefore before the Lord | confess his goodness then, |
| And shew the wonders that he doth | before the sons of men : |
| 16 For he threw down the gates of brass | with strong and mighty hand, |
| The iron bars in funder brake, | nothing could him withstand, |
| 17 The foolish folk great plagues do feel | by reason of their sin, |
| And for the great transgressions which | they still continue in. |
| 18 Their soul abhorr'd all sorts of meat, | no relish they could have : |
| By which means they were almost brought | unto the very grave. |
| 19 Then did they cry in their distress | unto the Lord for aid. |
| Who did remove their troublous state | according as they pray'd : |
| 20 For then he sent to them his word, | which health did soon restore, |
| And brought them from those dangers deep, | wherein they were before. |

The Third Part.

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|--|---------------------------------|
| 21 Let men therefore before the Lord | confess his goodness then, |
| And shew the wonders that he doth | before the sons of men : |
| 22 And let them offer sacrifice | to him most thankfully, |
| And speak of all his wondrous works | with gladness and with joy. |
| 23 Such as in ships and brittle barks | into the seas descend ; |
| Their merchandize through fearful floods | to compass and to end ; |
| 24 These men are forced to behold, | the Lord's works what they be, |
| And in the dreadful deep the same | most marvellous they see. |
| 25 For at his word the stormy wind | arise in a rage, |
| And stirreth up the surges so, | that nought can them assuage : |
| 26 Then are they lifted up to high | the clouds they seem to gain, |
| And plunging down the depth until | their souls consume with pain : |
| 27 And like a drunkard to and fro, | now here, now there they reel |
| As men who had their reason lost, | and had no sense to feel, |
| 28 Then did they cry in their distress | unto the Lord for aid, |
| Who did remove their troublous state, | according as they pray'd : |
| 29 For at his word the Lord doth make | the sturdy storms to cease, |
| So that the waves from their great rage | are brought to rest and peace. |
| 30 Then are they glad when rest is come, | which they so much did crave, |
| And to the hav'n by him are brought | which they so fain would have. |

The Fourth Part.

- | | |
|---|------------------------------------|
| 31 Let men therefore before the Lord | confess his goodness then, |
| And shew the wonders that he doth | before the sons of men. |
| 32 Let them in presence of the folk | with praise extol his Name, |
| And where the elders use to sit, | there let them do the same. |
| 33 The wilderness he often makes | with waters to abound, |
| And water springs he often turns | to dry and parched ground : |
| 34 A fruitful land with pleasures deck'd | full barren doth he make, |
| When on their sins that dwell therein | he doth just vengeance take. |
| 35 Again the wilderness full rude | he maketh fruit to bear, |
| With pleasant springs of water clear, | though none before were there ; |
| 36 Wherein such hungry souls are set | as he hath freely chose, |
| That they a city may them build | to dwell in safe from foes ; |
| 37 That they may sow their pleasant land, | and vineyards also plant, |
| To yield them fruits of such increase | that they may have no want. |
| 38 They multiply exceedingly, | the Lord doth bless them so, |
| Who a so maketh the brute beasts | in numbers great to grow. |
| 39 But when the faithful are brought low | by the oppressors stout, |
| Diminishing through many plagues | that compass them about ; |
| 40 Then doth he princes bring to shame | which did them fore oppress, |
| And likewise caused them to err | when in the wilderness. |
| 41 But yet the poor he raiseth up | out of his troubles deep ; |
| And often doth his train augment, | like to a flock of sheep. |
| 42 The righteous shall behold this sight, | and also much rejoice ; |
| Whereas the wicked and perverse, | with grief shall stop their voice. |
| 43 But who is wise, that now full well | he may these things record : |
| For certainly such shall perceive | the kindness of the Lord. |

O God, my heart prepared is,
I will advance my voice in song
2 Awake, my viol and my harp,
And in the morning I my voice

my tongue is likewise so ;
that I thy praise may show.
sweet melody to make,
right early will awake.

- 3 By me among the people, Lord,
And I among the heathen folk
4 Because thy mercy doth ascend
Also thy truth doth reach the clouds
5 Above the starry heavens high
Display likewise upon the earth
6 That thy beloved also my
Help, O my God, with thy right hand,
7 God in his holiness hath spoke,
Sichem I will divide, and mete
8 And Gilead shall be my own,
My head-strength Ephraim and law
9 Moab my wash-pot is, my shoe
Upon the land of Palestine
10 Who to the city strong shall be
Also by whom to Edom's land
11 Is it not thou, O Lord, who late
And wilt not thou, Lord, also go
12 Give us, O Lord, thy saving aid,
For all the help of man is vain,
13 Through God we shall do valiant acts
He shall subdue our enemies

still praised shalt thou be,
will praises sing to thee;
above the heavens most high:
within the lofty sky.
exalt thyself, O God,
thy glory all abroad;
be set at liberty;
and hear me speedily.
wherefore my joys abound,
the vale of Succoth's ground;
Manasse mine shall be:
shall Judah give to me.
o'er Edom I will throw,
in triumph I will go.
leader and guide to me?
conveyed shall I be?
hast us forsaken quite?
forth with our host to fight?
when troubles do assail:
and can no whit avail.
and worthy of renown;
yea, he shall tread them down.

P S A L. CIX. N.

- I N speechless silence do not hold,
1 Ev'n thou, O Lord, because thou art
2 The wicked and the guileful mouths
And they with false and lying tongue
3 They did beset me round about
Without all cure of my desert
4 For my good will they were my foes,
My good with ill, my friendliness
5 Set thou the wicked over him,
At his right hand, Lord, suffer thou
6 When he is judged, let him then
And let the pray'r that he doth make
7 Few be his days, his charge also
His children let be fatherless,
8 His offspring let be vagabonds,
In places desolate and waste
9 Let coverous extortioners
And let the stranger spoil the fruit
10 Let there be none to pity him,
That on his children fatherless

O God, thy tongue always,
the God of all my praise.
on me disclosed be,
have spoken unto me.
with words of hateful spite,
against me they did fight.
then I began to pray:
with hate they did repay.
to have the upper hand,
his hateful foe to stand.
condemned be therein,
returned into sin.
let thou another take,
his wife a widow make;
and ever beg their bread,
let them seek to be fed.
get all his goods in store,
of all his toil before:
let there be none at all
will let their mercy fall.

The Second Part.

- 11 Let his posterity be quite
Their name out blotted in the age
12 Let not his father's wickedness
And never let his mother's sin
13 But in the presence of the Lord
That from the earth their memory
14 Since mercy he forgot to show,
The troubled man, and sought to slay
15 As he did cursing have, it shall
And as he did not blessing love,
16 As he with cursing clad himself,
Enter his bowels, and like oil
17 Ev'n as a garment let it be
And as a girdle wherewith he
18 Let this be the reward from God
Yea, and of those that evil speak
19 But thou, O Lord, that art my God,
Deliver me for my Name's sake,
20 Because in depth of great distress
Also with in my pained breast

destroy'd and never breed,
that after shall succeed:
from God's remembrance fall,
be done away at all:
let them for ever slay,
he may cut clean away:
but did pursue with spite
the woful-hearted wight.
happen unto him so;
far from him it shall go.
so it like water shall
into his bones shall fall.
to cover him withal,
always be girded shall.
of him that is my foe,
against my soul also.
deal graciously with me;
for great thy mercies be:
I needy am and poor,
my heart is wounded sore.

The Third Part.

- 21 Ev'n so do I depart away,
And as the grasshopper, so I

as doth declining shade,
am shaken off and fade.

P S A L M CX, CXI, CXII.

- 21 With fasting long from needful food
And all the fatness of my flesh
22 And I also a vile reproach
And they that did upon me look
23 Help me therefore. O God, I pray,
According to thy mercies great
24 And they shall know thereby that this
And that 'tis thou that hast it done
25 Although they curse with spite, yet thou
When they rise up and come to shame
thy servant shall rejoice.
26 Let them with shame be clothed all
And with confusion as a cloke
27 But greatly I will with my mouth
And I among the multitude
28 For he with help at his right hand
To save him from the man that would

my knees enfeebled are,
is gone with grief and care.
to them am made to be
did shake their heads at me.
my aid and succour be,
save and deliver me.
is thy most mighty hand,
they well shall understand.
thou shalt bless with loving voice:
thy servant shall rejoice.
that are mine enemies,
be covered likewise.
give thanks unto the Lord;
his praises will record;
will stand the poor man by,
condemn his soul to die.

P S A L CX. N.

- T**HE Lord did say unto my Lord,
Till I have made thy foes a fool
2 The Lord shall out of Sion send
Amidst thy mortal foes be thou
3 And in the day on which thy reign
Then free will offerings shall all
4 Yea, with an holy worshipping
Thy birth-dew is the dew that doth
5 The Lord hath sworn and never will
By th' order of Melchisedech
6 The Lord thy God on thy right hand
Shall wound for thee the stately kings
7 The heathen he shall judge, and fill
And over divers countries shall
8 And he shall drink out of the brook
Wherefore he shall lift up on high

sit thou on my right hand,
whereon thy feet shalt stand.
the sceptre of thy might:
the ruler in their fight.
and power they shall see,
the people give to thee:
then shall they offer all:
from womb of morning fall.
repent what he doth say,
thou art a priest alway.
that standeth for thy stay,
in that his wrathful day.
the place with bodies dead,
in sund'r smite the head.
that runneth in the way:
his royal head that day.

P S A L CXI. N.

WITH heart I do accord
In presence of the just;
To search them such are bound

- 2 His works are glorious,
It ever doth endure:
We still remember should;
3 Such as to him bear love,
He hath up for them laid;
He will them have in mind,
4 For he did not disdain
By lightnings and by thunders:
Did give into their hand,
5 Of all his works ensue
Whereto his statutes tend:
For ever to endure,
6 Redemption great he gave
It also hath appear'd:
But evermore prevail:
7 Whoso with heart full fain
The Lord fear and obey;
Shall knowledge have full deep;

to praise and laud the Lord,
For great his works are found,
as do him love and trust.
and righteousness to us.
His wondrous works he would
his mercy is full sure.
a portion far above
For this they shall well find,
and keep them as he said.
his works to shew them plain,
When he the heathen's land
where they beheld his wonders.
both judgment, right, and truth,
They are decreed sure
on which we may depend.
his people for to save.
His promise doth not fail,
his holy Name be fear'd.
true wisdom would attain,
Such as his laws do keep
his praise shall last alway.

P S A L CXII. W. K.

- T**HE man is blest that God doth fear,
His seed on earth God will uprear;
His house with riches he will fill,
2 Unto the righteous doth arise
Compassion great is in his eyes,
Yea, pity moveth him to lend,
3 And surely he shall never fail,
Nor tidings ill his mind assail,
His heart is firm, his fear is fast,

and that his law doth love indeed;
and bless such as from him proceed;
his righteousness endure shall still.
in trouble joy, in darkness light:
and mercy always in his sight.
he doth with judgment things expend.
for in remembrance bad is he;
who in the Lord sure hope doth see;
for he shall see his foes down cast.

P S A L M CXIII, CXIV, CXV, CXVI.

- 4 He did well for the poor provide ; his righteousness doth still remain ;
And his estate with praise abide, which wicked men behold with pain :
Yea, gnash their teeth thereat shall they, and so consume and melt away.

P S A L. CXIII. W. K.

- Y**E children which do serve the Lord, praise ye his name with one accord ;
Yea, blessed be alway his Name, who from the rising of the sun,
Till it return where it begun, is to be praised with great fame.
The Lord all people doth surmount, as for his glory we may count,
Above the heavens high to be. With God the Lord who can compare,
Whose dwellings in the heavens are : of such great pow'r and force is he.
2 He doth abase himself we know, things to behold on earth below,
And also in the heav'n above : The needy out of dust to draw :
Alto the poor which help none saw, his mercy only did him move ;
And so did set him up on high, with princes of great dignity.
That rule his people with great fame. The barren he doth make to bear,
And with great joy her fruits to rear ; therefore praise ye his holy Name.

P S A L. CXIV. W. W.

- W**HEN Israel by God's command from Pharaoh's land was bent,
And Jacob's house the strangers left, and in the same train went :
2 In Judah God his glory shew'd his holiness most bright :
So did the Israelites declare his kingdom, pow'r and might.
3 The sea saw it, and suddenly as all amaz'd did fly,
The roaring streams of Jordan's flood gave back immediately.
4 As rams afraid the mountains skipped, their strength did them forsake ;
And as the silly trembling lambs, their tops did beat and shake.
5 What ailed thee, O sea, that thou so suddenly didst fly ?
Ye rolling waves of Jordan's flood, why turn'd ye so swiftly ?
6 Ye mountains, ev'n as rams afraid, why did your strength so shake ?
Why did your tops as trembling lambs, quiver with fear and quake ?
7 O earth, confess thy Sov'reign Lord, and dread his mighty hand ;
Before the face of Jacob's God fear ye both sea and land.
8 I mean the God, who from hard rocks caused floods to appear,
And from the stony flint doth send fountains of water clear.

P S A L. CXV. N.

- N**OT unto us, Lord, not to us, but to thy Name give praise,
Both for thy mercy and thy truth that are in thee always.
2 Why shall the heathen scorners say, Where is their God become ?
Our God he is in heav'n and what he wil'd, that he hath done.
3 Their idols silver are and gold, work of men's hands they be ;
They have a mouth, but do not speak, and eyes, but do not see ;
4 And they have ears join'd to their heads, but do not hear at all ;
Noses also they formed have, but do not smell withal :
5 And hands they have, but handle not, and feet, but cannot walk :
A throat they have, yet thro' the same they do not speak or talk.
6 They and their makers are alike, and those whose trust they be ;
O Israel, trust thou in the Lord, thy help and shield is he.
7 O Aaron's house trust in the Lord that still defendeth thee ;
Ye that do fear him, trust in him, your sure defence is he.
8 The Lord of us hath mindful been, and will us bless also,
On Israel and Aaron's house his blessings will bestow.
9 They that be fearers of the Lord, he sure will bless them all,
Yea he will bless them ev'ry one, ev'n both the great and small.
10 To you always the living Lord, will multiply his grace,
And also to the children that shall follow of your race.
11 Ye are the blessed of the Lord, even of the Lord most high,
Who both the heav'ns and earth did make, and fix immoveably.
12 The heav'ns above, the highest heav'n belong unto the Lord ;
The earth unto the sons of men he gave of free accord.
13 They that be dead do not with praise set forth the Lord's renown,
Nor any that into the place of silence do go down :
14 But we will praise the Lord our God henceforth for evermore ;
He only worthy is of praise : Praise ye the Lord therefore.

P S A L. CXVI. N.

- I** Love the Lord, because the voice of my prayer heard hath he ;
I'll ever call on him, because he bow'd his ear to me.
2 Ev'n when the snares of cruel death about beset me round,
When pains of hell me caught, and when I wo and sorrow found ;

PSALM CXVII, CXVIII.

- 3 Upon the Name of God the Lord
Deliver thou my soul, O Lord,
- 4 The Lord is very merciful,
And in our God compassion doth
- 5 The Lord in safety doth preserve
I was in woful misery,
- 6 And now, my soul, since thou art safe
For largely unto thee the Lord
- 7 Because thou hast delivered
My moisten'd eyes from mournful tears,
- 8 Before the Lord I in the land
I did believe, therefore I spake,

then did I call and say,
I do thee humbly pray.
and just he is also,
most plentifully flow.
all those that simple be ;
and he deliver'd me.
return unto thy rest,
his bounty hath exprest.
my soul from deadly thrall,
my sliding feet from fall,
of life will walk therefore ;
but I was troubled sore.

The Second Part.

- 9 I said in my distress and fear,
What shall I pay the Lord for all
- 10 The wholesome cup of saving health
And on the Name of God will call,
- 11 I to the Lord will pay my vows
Now at this very present time
- 12 Right dear and precious in his sight
The death of all his holy ones,
- 13 Thy servant, Lord, thy servant, lo,
Son of thy handmaid, thou hast broke
- 14 Therefore I'll offer up to thee
And I will call upon the Name
- 15 I to the Lord will pay my vows
Now at this very present time
- 16 Yea, in the courts of God's own house,
O thou Jerusalem : therefore

'That all men lyars be,
his benefits to me ?
I thankfully will take,
when I my pray'rs do make.
with joy and great delight,
in all his people's sight.
he always doth esteem
whatever men do deem.
I do myself confess,
the bonds of my distress.
a sacrifice of praise,
of God the Lord always :
with joy and great delight,
in all his people's sight :
and in the midst of thee,
the Lord our God praise ye.

P S A L. CXVII. N.

- O All ye nations of the world,
And all ye people every where
- 2 For great his kindness is to us,
Wherefore praise ye the Lord our God,

praise ye the Lord always,
set forth his noble praise :
his truth doth not decay ;
praise ye the Lord alway,

P S A L. CXVIII. N.

- O Give ye thanks to God the Lord,
Because his mercy doth endure
- 2 Let Israel confess that his
Let Aaron's house likewise confess,
- 3 Let all that fear the Lord our God
The mercy of the Lord our God
- 4 In trouble and in heaviness
Who lovingly heard me at large
- 5 The Lord himself is on my side,
Nor fear what man can do to me,
- 6 The Lord doth take my part with them
Therefore I shall see my desire
- 7 Better it is to trust in God,
Or to put confidence in kings
- 8 All nations have inclosed me,
But in the Name of God shall I
- 9 They kept me in on every side,
But in the Lord's most mighty Name
- 10 They came about me all like bees,
I quench'd their thorns that were on fire,

for very kind is he,
to all eternity.
mercy doth ever dure,
his mercy is most sure.
ev'n now confess and say,
endureth still alway.
unto the Lord I cry'd,
my suit was not deny'd.
I will not stand in doubt,
when God stands me about.
that help to succour me,
upon my enemy.
than in man's mortal seed ;
or princes in our need.
and compassed me round,
my enemies confound.
and did me quite surround :
I cast them to the ground.
but in the Lord's great Name
and did destroy the same.

The Second Part.

- 11 They did with force thrust sore at me that I indeed might fall,
But through the Lord I found such help as did them vanquish all.
- 12 'The Lord is my defence and strength, my joy, my mirth, and song,
And is become to me indeed a Saviour great and strong.
- 13 'The right hand of the Lord our God doth bring to pass great things ;
He causeth voice of joy and health in righteous men's dwellings.
- 14 The right hand of the Lord doth bring most mighty things to pass,
His hand hath the pre-eminence, his force is as it was.

P S A L M CXIX.

- 13 I shall not die, but ever live.
The mighty power of the Lord,
- 16 The Lord himself hath chastened,
But not me given over yet
- 17 Set open unto me the gates
That I may enter into them
- 18 This is the gate of God the Lord,
That good and righteous men always

to utter and declare
his works and what they are.
and hath corrected me,
to death, as you may see.
of truth and righteousness,
his praise for to express.
which open shall be set,
may enter into it.

The Third Part.

- 19 I will give thanks to thee, O Lord,
Who hast me heard, and art become
- 20 The stone which formerly among
Is now become the corner-stone,
- 21 This was the mighty work of God,
And it is wondrous to behold
- 22 This is the joyful day indeed,
Let us be glad and joy therein
- 23 Now help us, Lord, and prosper us,
Blessed is he that comes to us
- 24 God is the Lord that shews us light,
Your sacrifice to the altar,
- 25 Thou art my God, I will confess,
Thou art my God, and I will praise
- 26 O give ye thanks to God the Lord,
Because his mercy doth endure

and ever will praise thee,
a Saviour unto me.
the builders was refus'd,
and chiefly to be us'd.
it was the Lord's own fact;
that great and noble act.
which God himself hath wrought,
in heart, in mind, and thought.
we with with one accord:
in the Name of the Lord.
bind ye therefore with cord
and give thanks to the Lord.
and render thanks to thee;
thy mercy towards me.
for very kind is he,
to all eternity.

P S A L. CXIX. W. W.

A L E P H.

- B**less'd are they that perfect are
Whose lives and conversations do
2 Bless'd are they that give themselves
Seeking the Lord with all their heart,
3 Doubtless, such men go not astray,
But stedfastly wa'k in his way
4 'Tis thy commandment and thy will,
Thy precepts which are most divine
5 O would to God it might thee please
That I might always keep thy laws,
6 So shall I not ashamed be,
And bend my mind always to muse
7 Then will I praise with upright heart,
When I shall learn thy judgments just,
8 And wholly will I give myself
For sake me not for ever, Lord,

and pure in mind and heart;
from God's laws never part.
his statutes to observe,
and never from him swerve.
nor do a wicked thing,
without any wandring.
that with attentive heed,
we learn and keep indeed.
my ways so to direct.
and never them reject!
whilst I thus set my eyes,
on thy decrees most wise.
and magnify thy Name.
and also prove the same.
to keep thy laws most right:
but shew thy grace and might.

B E T H.

The Second Part.

- 9 By what means may a young man best
If that he mark and keep thy word,
- 10 Unfeignedly I have thee sought,
O never suffer me O Lord,
- 11 Within my heart and secret thoughts
That I might not at any time
- 12 We magnify thy name, O Lord,
Thy statutes of most worthy fame,
- 13 My lips have never ceas'd to preach
Thy judgments all, which did proceed
- 14 Thy testimonies and thy ways
Than all the treasures of the earth,
- 15 Upon thy precepts I will muse,
As at a mark, so will I aim
- 16 My only joy shall be so fix'd,
That nothing shall me so far blind,

his life learn to amend?
and therein his time spend.
and thus seeking abide:
from thy commands to slide.
thy words I have hid still,
offend thy holy will.
and praise thee evermore;
O Lord, teach me therefore.
and publish day and night
from thy mouth full of might.
much more my heart rejoice,
which worldlings make their choice.
and thereto frame my talk:
how I thy ways may walk.
and on thy laws so set,
that I thy words forget.

G I M E L.

The Third Part.

- 17 Grant to thy servant now such grace,
Thy holy word then will I keep
- 18 My eyes which are dim and shut up
That of thy law and wondrous works

as may my life prolong;
both in my heart and tongue.
so open and make bright,
I may have the clear sight.

- 19 I am a stranger on the earth
Thy word therefore to me disclose,
20 My soul is ravish'd with desire,
But seeks to know thy judgments high,
21 The proud and the malicious men
And curs'd are such as do not
22 Lord, turn from me rebuke and shame
For I have kept thy covenants,
23 The princes great in council sat,
But then thy servant thought how he
24 For why? thy covenants are the joy
They are my faithful counsellors,

wand'ring now here, now there;
my footsteps for to clear.
and never is at rest,
and what may please thee best.
thou dost destroy each one,
thy laws attend upon.
which wicked men conspire,
with zeal as hot as fire.
and did against me speak;
thy statutes might not break
and solace of my heart,
from them I'll not depart.

D A L E T H.

The Fourth Part.

- 25 Alas! I am as brought to grave,
Therefore restore my life again,
26 My ways when I acknowledged,
Hear now also and me instruct
27 Make me, O Lord, to understand
Then on thy works I'll meditate,
28 My soul I feel so sore oppress'd,
According to thy word therefore
29 From lying and deceitful lips
And that I may learn thee to love,
30 The way of truth both strait and sure
Before me I thy judgments set,
31 Since then, O Lord, I readily
Let me therefore have no rebuke,
32 Then will I run most joyfully
When thou enlarged hast my heart,

and almost turned to dust;
as thy promise is just.
with mercy thou didst hear;
thy laws to love and fear.
thy precepts evermore,
and lay them up in store.
that it doth melt for grief,
haste, Lord, to send relief.
let thy grace me defend;
thy holy law me tend.
I chosen have and found;
which keep me safe and sound.
thy covenants embrace,
nor check in any case.
where thy word doth me call,
and rid me out of thrall.

H E

The Fifth Part.

- 33 Instruct me, Lord, in the right way
And them to keep unto the end,
34 Grant me the knowledge of thy law,
With heart and mind and all my might
35 In the right paths of thy commands
No other pleasure do I with,
36 Incline mine heart thy laws to keep,
And from all filthy avarice,
37 From vain desires and worldly lusts
And with thy spirit strengthen me
38 Confirm thy gracious promise, Lord,
Who am thy servant, and do love,
39 Reproach and shame which I do fear,
For thou dost judge with equity,
40 Behold my heart's desire is bent,
O strengthen me so with thy grace,

of thy statutes divine,
my heart I will incline.
and I shall it obey:
I will it keep alway.
guide me, Lord, I require;
no greater thing desire.
and covenants to embrace,
Lord, shield me with thy grace.
turn back my eyes and sight,
to walk thy ways aright.
which thou hast made to me,
and nothing fear but thee.
from me, O Lord, expel:
and therein dost excel.
thy laws to keep alway:
that it perform I may.

V A U.

The Sixth Part.

- 41 Thy mercies great and manifold
Thy saving health let me enjoy,
42 So shall I stop the slanderous mouths,
For in thy faithful word is all
43 The word of truth within my mouth
For in thy judgments wonderful
44 And whilst that breath within me doth
Yea, till this world shall be dissolv'd
45 So walk will I as set at large
Because I study how to keep,
46 Thy noble acts I will describe
Ev'n before kings I will them blaze,
47 I will rejoice then to obey
Which evermore I've loved best,
48 My hands I will lift to thy laws
And practise thy commandments all

let me obtain, O Lord;
according to thy word.
of lewd men and unjust,
my confidence and trust.
let evermore be prest,
my hope doth always rest.
this mortal live preserve,
thy law will I observe.
from dread and danger free,
thy precepts faithfully.
as things of most great fame,
and think no whit for shame.
thy just commands and will,
and so will love them still.
which I have dearly sought,
in word, in deed, and thought.

Z A I N.

The Seventh Part.

- 49 Thy promise which thou mad'st to me
For therein have I put my trust

remember, Lord, I pray;
and confidence alway.

- 50 It is my comfort and my joy,
For were my life not by thy word,
51 The proud and such as God condemn
Yet will I not thy law forsake,
52 But call to mind, Lord, thy great works
Whereby I feel my joy surmount,
53 Horror hath taken hold on me,
Forsake thy righteous law, and will
54 But as for me, I fram'd my songs,
When I among the strangers dwelt,
55 I thought upon thy name, O Lord,
Thy law also I kept always
56 This grace I did obtain, because
I did embrace and also keep

when troubles me a fall;
it suddenly would fail.
still make of me a scorn;
as if I were forlorn:
shew'd to our fathers old,
my grief an hundred-fold:
because the wicked do
have no regard thereto.
thy statutes to exalt,
and grief did me assault.
by night when others sleep;
and ever will it keep.
thy covenants most dear
with reverence and fear.

C H E T H.

The Eighth Part.

- 57 O God, who art my part and lot,
I have decreed and promised
58 With my whole heart I humbly su'd,
As thou therefore hast promised,
59 My life I have examined,
Which to thy statutes caus'd me
60 I did not stay nor linger long,
But hastily thy laws to keep,
61 The cruel bands of wicked men
Yet would I not thy law forget,
62 Thy righteous laws and judgments are
That ev'n at midnight I will rise
63 I am companion of all them
O therefore grant I never may,
64 Thy mercies, Lord, most plentifully
O teach me how I may obey

my comfort and my stay,
thy laws to keep alway.
in presence of thy face;
Lord, grant to me thy grace.
and try'd my secret heart,
my feet straight to convert.
as they that slothful are,
I did myself prepare.
have made of me their prey;
nor from thee go astray.
so very great and high,
thy Name to magnify.
who fear thee in their heart;
from thy commandments start.
the earth throughout do fill:
thy statutes and thy will.

T E T H.

The Ninth Part.

- 65 According to thy promise, Lord,
For of thy grace in sundry sorts
66 Teach me to judge always aright
For stedfastly I do believe
67 Before that I afflicted was
But now I keep thy holy word,
68 Thou art both good and gracious, Lord,
Thy ordinances how to keep
69 The proud and the ungodly have
Yet thy commandments still observe
70 Their hearts are ev'n like unto brawn
But in thy law do I delight,
71 O happy time may I well say,
That I thereby might learn thy laws,
72 So that thy word and law to me
Than gold and silver in great sums

so hast thou with me dealt,
have I thy servant felt.
and give me knowledge sure;
thy precepts are most pure.
I err'd and went astray;
and make it all my stay.
and in thy gifts most free,
therefore, O Lord, teach me.
against me forg'd a lye,
with all my heart will I.
which is exceeding fat,
and nothing seek but that.
when thou didst me correct
and never them reject.
is dearer manifold,
or ought that can be told.

J O D.

The Tenth Part.

- 73 Thy hands have made and fashion'd me,
Make me to understand thy law,
74 So they that fear thee shall rejoice
Because I've learned by thy word
75 I know, O Lord, thy judgments all
And that in very faithfulness
76 Now of thy goodness, I thee pray,
And as thou hast me hitherto,
77 Thy tender mercies pour on me,
For joy and consolation both
78 Confound the proud who do me seek,
But as for me, thy laws to know
79 Whoso with reverence do thee fear,
And such as know thy covenants,
80 My heart without all wavering
That no confusion come to me,

thy creature, Lord, am I;
and keep it faithful y.
whenever they me see,
to put my trust in thee.
most just and righteous be,
thou hast afflicted me.
some comfort to me send,
O Lord, still me defend.
then shall I surely live,
thy law to me doth give.
perversely to destroy;
I will myself employ.
to me let them retire:
and them alone desire.
let on thy laws be bent,
nor any discontent.

C A P H.

The Eleventh Part.

- 81 My soul doth faint, and ceaseth not
And for thy word's sake still I trust
82 My eyes do fail with looking for
O when wilt thou me comfort, Lord?
83 Like as a bottle in the smoke,
Yet will I not out of my heart
84 How long, O Lord, shall I yet live
That on my foes which me torment
85 Presumptuous men have digged pits,
Thus quite contrary to thy law
86 But thy commandments are all true,
To thee therefore I do complain,
87 Almost they had me clean destroy'd
Yet by thy statutes I abode,
88 Restore me, Lord, again to life;
And so shall I thy statutes keep,
- thy saving health to crave;
my heart's desire to have.
thy word, and thus I say,
why dost thou thus delay?
so am I parch'd and dry'd;
let thy commandments slide.
before I see the hour,
thy vengeance thou wilt pour?
thinking to make me sure;
my hurt they do procure.
and causeless they me grieve;
that thou may'st me relieve.
and brought me quite to ground;
and therein succour found.
thy mercies do excel;
till death my life expel.

L A M E D.

The Twelfth Part.

- 89 In heaven, O Lord, where thou dost dwell, thy word is 'stabliſh'd sure,
And shall to all eternity
90 From age to age thy truth abides,
Whose ground-work thou hast laid so sure as no tongue can expreſs.
91 Ev'n to this day we may well see
According thy ordinance,
92 Had it not been that in thy law
Long time e'er now in my distress
93 Therefore will I thy precepts keep
Because that thou by them, O Lord,
94 No man to me can title make,
Save me therefore, for to thy laws
95 The wicked men that seek my bane
But I will meditate upon
96 For nothing in this world I see
But thy commandments and thy word
- fast settled there endure.
as doth the earth witness;
how thou dost them preserve
for all things do thee serve.
my soul had comfort sought;
I had been brought to nought.
in memory full fast,
my life restored hast.
for I am only thine;
my ears and heart incline.
for me do lie in wait;
thy testimonies great;
which hath at length no end;
beyond all time extend.

M E M.

The Thirteenth Part.

- 97 What great desire and fervent love
On it my daily study is,
98 Thy words have taught me to exceed
For they are ever with me, and
99 My teachers who did me instruct
Because I do thy statutes keep
100 In wisdom I do far surpass
And that because I keep thy laws,
101 My feet I have restrain'd likewise
That so I might thy word observe
102 I have not from thy judgments swerv'd
Because thou hast me taught thereby
103 O Lord, how sweet unto my taste
Doubtless, no honey in my mouth
104 Thy laws have me such wisdom learn'd,
All wicked and ungodly ways,
- unto thy law I bear!
that so I may thee fear.
in wisdom all my foes;
do give me sweet repose.
in knowledge I excel;
and them to others tell.
the ancient men also;
and so resolve to do.
from ev'ry evil way;
and keep without delay.
I find thy words alway!
doth taste so sweet as they.
that I do hate therefore
and will do evermore.

N U N.

The Fourteenth Part.

- 105 Ev'n as a lantern to my feet,
And to my paths where I do go
106 I have both sworn and will perform
That I will keep thy judgments just,
107 Affliction hath me sore oppress'd,
O Lord, as thou hast promised,
108 The free-will-offerings of my mouth
Accept, and teach me how I may
109 My soul is ever in my hand,
Yet do I not thy law forget,
110 Altho' the wicked laid their nets
Yet from thy precepts did I not
- so doth thy word shine bright,
it is a flaming light.
in truth and faithfulness,
and them in life expreſs.
and brought me to death's door;
so me to life restore.
which I to thee to give,
after thy judgments live.
great dangers me assail;
nor it to keep will fail.
to make of me a prey,
once swerve I go assay.

- | | |
|------------------------------------|-------------------------|
| 111 Thy law, O Lord, I taken have | my heritage to be; |
| Because such great delight and joy | it doth afford to me. |
| 112 For evermore I have been bent | thy statutes to fulfil, |
| Ev'n so likewise unto the end | I will continue still. |

S A M E C H.

The Fifteenth Part.

- | | |
|--|-------------------------------|
| 113 All thoughts that vain and wicked are | I do always detest; |
| But for thy precepts and thy laws | I ever love them best. |
| 114 Thou art my hid and secret place, | my shield and strong defence, |
| Therefore have I thy promises | look'd for with confidence. |
| 115 Therefore ye evil-doers all | away from me be gone, |
| For the commandments will I keep | of God my Lord alone. |
| 116 As thou hast promis'd, so perform, | that I may live and be |
| Never ashamed of the hope | which thou hast given me. |
| 117 Uphold me, and I shall be safe | for ought they do or say, |
| And in thy statutes pleasure take | I will both night and day. |
| 118 Under thy feet thou hast trod such | as do thy statutes break; |
| For nought avails their subtilty, | their counsels are too weak. |
| 119 Like dross thou cast'st the wicked out | where-ever they do dwell; |
| Therefore can I as thy commands | love nothing half so well. |
| 120 My flesh doth quake for fear of thee, | my soul is much dismay'd; |
| By reason of thy judgments great | my heart is sore afraid. |

A I N.

The Sixteenth Part.

- | | |
|--|-------------------------------|
| 121 I do the thing that lawful is, | and give to all men right; |
| Reign me not to them that would | oppress me with their might; |
| 122 But for thy servant surely be | in that thing which is right; |
| And never let the proud oppress | me with their rage and spite. |
| 123 My eyes do fail with waiting for | thy health which I do crave, |
| And for thy righteous promise, Lord, | whereby thou wilt me save. |
| 124 Entreat thy servant lovingly, | and favour to him show; |
| And thy commands most excellent | teach me also to know. |
| 125 Thy humble servant, Lord, I am, | grant me to understand |
| How by thy statutes I may know | best what to take in hand. |
| 126 It is now time, Lord, to begin, | for truth doth quite decay: |
| Thy law likewise they have made void, | and none doth it obey. |
| 127 This is the cause wherefore I love | thy laws much more than gold, |
| Or jewels fine which are esteem'd, | most costly to be sold. |
| 128 I thought thy precepts all most just | and so them kept in store: |
| All crafty and malicious ways | I greatly do abhor. |

P E.

The Seventeenth Part.

- | | |
|--|--------------------------------|
| 129 Thy covenants are wonderful, | and full of things profound: |
| My soul therefore doth keep them sure, | when they are try'd and found. |
| 130 The entrance of thy word doth give | to men a light most clear, |
| The simple likewise understand | when they it read or hear. |
| 131 My mouth I open'd and did pant, | because my soul did long |
| For thy commandments, which always | do guide my heart and tongue. |
| 132 With mercy and compassion look | upon me from above, |
| As thou art wont such to behold, | as thy Name fear and love. |
| 133 Direct my footsteps by thy word, | that I thy will may know; |
| And never let iniquity | thy servant overthrow. |
| 134 From slanderous tongues & deadly harms | preserve and keep me sure; |
| Thy precepts then will I observe, | with heart upright and pure. |
| 135 Thy countenance which doth surpass | the sun in it's bright hue |
| Let shine on me, and by thy law | teach me what to eschew. |
| 136 Rivers of waters from my eyes | incessantly do fall; |
| Because I see how wicked men | thy laws keep not at all. |

Z A D E.

The Eighteenth Part.

- | | |
|--|---------------------------------|
| 137 In ev'ry thing, Lord, thou art just | although the wicked grudge: |
| And when thou dost sentence pronounce, | thou art a righteous judge. |
| 138 To render right and flee from guile, | are two chief points most high; |
| And such as thou hast in thy law | commanded us strictly. |
| 139 My zeal hath ev'n consumed me, | and I am pin'd away, |
| Because my foes thy word forget, | and will it not obey. |
| 140 Thy word is very pure and doth | greatly my heart rejoice; |
| Therefore thy servant nothing more | can love or make my choice. |
| 141 And though I be nothing set by, | as one of base degree; |
| Yet do I not thy laws forget, | nor shrink away from thee. |

P S A L M CXIX.

142 Thy truth and righteousness, O Lord, for ever shall endure ;
 Also thy law is truth itself, most constant and most pure.
 143 Anguish and grief have seiz'd on me and brought me very low ;
 Yet all thy precepts do I still delight to hear and know.
 144 The righteousness of thy commands doth last for evermore ;
 Then teach them me, because in them my life lies up in store.

K O P H.

The Nineteenth Part.

145 With fervent heart I call'd and cry'd, now answer me, O Lord,
 That thy commandments to observe I fully may accord.
 146 To thee, my God, I make my suit, save me, I humbly pray ;
 Thy testimonies then will I always keep and obey.
 147 To thee do I cry in the morn before the day appear ;
 For in thy word I put my trust, and thee alone do fear ;
 148 My eyes prevent the night watches, before they call, I wake,
 That meditating on thy word I might some comfort take.
 149 Incline thine ear to hear my voice, and pity on me take :
 As thou wast wont, so quicken me, lest life should me forsake.
 150 My foes draw near, and greedily do after mischief run ;
 Far from thy law they are gone back, and wickedly it shun.
 151 Therefore, O Lord, approach thou near since need doth so require ;
 For all thy precepts are most true, then help I thee desire.
 152 Concerning thy commandments I have learned long ago,
 That they remain for evermore, thou hast them grounded so.

R E S H.

The Twentieth Part.

153 My trouble and affliction, Lord, consider and behold :
 Deliver me, for of thy law I ever take fast hold.
 154 Defend my good and righteous cause, with speed some succour send ;
 From death as thou hast promised, Lord, ever me defend.
 155 As for the wicked, they are far from saving health and grace :
 Because the way thy laws to know they enter not the trace.
 156 Great are thy mercies, Lord, I grant, what tongue can them explain ?
 According to thy judgments good let me my life obtain.
 157 Though many men did trouble me and persecute me sore,
 Yet from thy laws I never shrunk, nor went aside therefore.
 158 The great transgressors I behold, which is a grief to me ;
 Because they do not keep thy word, nor ever seek to thee.
 159 Behold how I do love thy laws with a most upright heart ;
 Then quicken me, O Lord, for thou most good and gracious art.
 160 Thy word from the beginning hath been ever true and just,
 Thy righteous judgments ev'ry one always continue must.

S C H I N.

The Twenty-first Part.

161 Princes have persecuted me without a cause, but saw
 It was in vain, for of thy word my heart did stand in awe.
 162 And surely of thy word I was more joyful and more glad,
 Than he that of rich spoils and prey great store and plenty had.
 163 But as for lies and falsities, them I hate and detest ;
 Because thy holy law I do above all things love best.
 164 Seven times a day I praise thee, Lord, singing with heart and voice ;
 Because thy righteous judgments do greatly my heart rejoice.
 165 Great peace and rest shall all such have as do thy statutes love ;
 No danger shall their quiet state impair or once remove.
 166 My only health and comfort, Lord, I look for at thy hand ;
 And therefore have I done those things which thou didst me command.
 167 Thy laws have been my exercise, which my soul most desir'd ;
 So much to them my love was bent, that nought else I requir'd.
 168 Thy statutes and commandments I have kept with heart upright,
 For all my doings and my ways are present in thy sight.

T A U.

The Twenty-second Part.

169 O Lord, let my complaint and cry before thy face appear,
 And as thou hast me promise made, so teach me thee to fear.
 170 Let my supplication, Lord, have free access to thee ;
 And let me be delivered, as thou hast promis'd me.
 171 Then shall my lips thy praises speak after most ample sort,
 When thou thy statutes hast me taught wherein stands thy comfort.

P S A L M CXX, CXXI, CXXII, CXXIII.

- 172 My tongue shall freely preach thy word, and evermore confesse,
Thy famous acts and noble laws are truth and righteousness.
- 173 Stretch out thy hand, I thee beseech, and speedily me save:
For thy commandments to observe chosen, O Lord, I have.
- 174 Of thee alone, Lord. I crave health, for other I know none;
And in thy law to meditate. I do delight alone.
- 175 Grant me therefore long days to live thy Name to magnify,
And of thy judgments wonderful let me the favour try.
- 176 For I was lost and went astray ev'n like a wandering sheep;
O seek me, for I have not fail'd thy statutes for to keep.

P S A L. CXX. T. S.

- I**N trouble and in thrall unto the Lord I call,
And he doth me comfort: Deliver me I pray,
From lying lips alway, and tongues of false report.
- 2 What 'vantage or what thing gett'st thou thus for to sing,
Thou false and flatt'ring liar? Thy tongue doth hurt, 'tis seen,
No less than arrows keen, or hot consuming fire.
- 3 Alas! that I am fain in those tents to remain,
Which Kedar are by name; By whom the flock elect,
And all of Isaac's sect, are put to open shame.
- 4 With them that peace do hate I came to meditate,
And set a quiet life; But when my mind was told,
Causeless I was controul'd by them that loved strife.

P S A L. CXXI. W. W.

- I**Lift my eyes to Sion hill, from whence I do attend,
'Till succour God me send: The mighty God me succour will,
Which heav'n and earth did frame, and all things therein name.
- 2 Thy foot from slip he will preserve, and will thee safely keep;
For he doth never sleep; Lo, he that Israel doth conserve
Sleep never can surpise, nor slumber close his eyes.
- 3 The Lord thy keeper is alway, on thy right hand is he
A shade to cover thee: The sun shall not thee parch by day
Nor moon scarce half so bright, with cold thee hurt by night.
- 4 The Lord will keep thee from distress, and will thy life sure save:
Yea, thou shalt also have In all thy business good success;
When thou go'st in or out he'll compass thee about.

P S A L. CXXII. W. K.

- I**Did in heart rejoice to hear the people's voice,
In offering so willingly: For let us up, say they,
And in the Lord's house pray: thus spake the folk with amity.
- 2 Our feet that wander'd wide shall in thy gates abide,
O thou Jerusalem full fair, Which are so seemly set,
Much like a city neat, whither the people do repair.
- 3 The tribes with one accord to give thanks to the Lord
Are thither bent their way to take: So God before did tell
That there his Israel their prayers should together make.
- 4 For there are thrones erect, and that for this respect,
To set forth justice orderly: Which thrones right to maintain,
To David's house pertain, his folk to judge with equity.
- 5 To pray let us not cease for Jerusalem's peace:
Thy friends God keep in amity: Peace be thy walls about,
And prosper thee throughout thy palaces continually.
- 6 For my friends sake will I with that prosperity
May evermore abide in thee; God's house doth me allure
Thy wealth for to procure, as much as lies in me.

P S A L. CXXIII. T. S.

- O** Thou that in the heav'ns dost dwell, I lift my eyes to thee;
Ev'n as a servant listeth his his master's hands to see:
2 As handmaids watch their mistress' hand, some grace for to achieve,
So we behold the Lord our God, 'till he doth us forgive.
- 3 O grant to us compassion, Lord, and mercy in thy fight,
For we are fill'd and overcome with hatred and despite.
- 4 Our minds are fill'd with great rebuke; the rich and worldly wise
Do make of us their mocking-flocks: the proud do us despise.

P S A L M CXXIV, CXXV, CXXVI.

P S A L. CXXIV. W. W.

NOW Israel,
If that the Lord
If that the Lord
When all the world
Made their uproars,
2 Then long ago
And swallow'd quick,
Such was their rage,
And as the floods
So had they now
3 The raging streams
Had long ago
Praised be God
From bloody teeth,
Which as a prey
4 Ev'n as a bird
Escapes away,
Broke are the nets,
God that made heav'n
His name hath sav'd

may say, and that truly,
had not our cause maintain'd,
had not our right sustain'd,
against us furiously
and said we should all die :
they had devour'd us all,
for ought that we could deem ;
as we might well esteem :
with mighty force do fall,
our lives ev'n brought to thrall.
most proud and roaring noise
o'erwhelm'd us in the deep.
which doth us safely keep
and their most cruel voice,
to eat us would rejoice.
from fowler's gin or pen
right so it fares with us ;
and we escaped thus.
and earth is our help then,
us from these wicked men.

P S A L. CXXV. W. K.

SUCH as in God the Lord do trust
And be removed at no hand : The Lord will count them right and just :
So that they shall be sure for ever to endure.

2 As many mountains huge and great
So will the Lord do unto those
Such are to him so dear
Jerusalem about do close,
who on his godly will do wait ;
they never need to fear.

3 For though the righteous try doth he,
Lest they through grief forsake their God, it shall not always their lot be.
Give, Lord, to us thy light, whose hearts are true and right :

4 But as for such as turn aside, by crooked ways which they out fought,
The Lord will surely bring to nought ; with workers vile they shall abide ;
But peace with Israel for evermore shall dwell.

Another of the same, by W. W.

THOSE that do place their confidence upon the Lord our God only,
And flee to him for their defence in all their need and misery,
Their faith is sure still to endure, grounded on Christ the corner stone:
Mov'd with no ill, but standeth still stedfast like to the mount Zion.

2 And as about Jerusalem the mighty hills do it compass ;
So that no foes can come to them to hurt that town in any case :
So God indeed in every need, his faithful people doth defend,
Standing them by assuredly from this time forth world without end.

3 Right wise and good is our Lord God, and will not suffer certainly
The sinner's and ungodly's rod to rest upon his family ;
Lest they also from God should stray, falling to sin and wickedness :
O Lord, defend both night and day thy little flock, and them still bless :
O Lord, do good to Christians all that stedfast in thy word abide :
But such as from the Lord do fall, and to false doctrine daily slide,
Them will the Lord scatter abroad, with hypocrites thrown down to hell ;
God will them send pains without end ; But, Lord, grant peace to Israel.

P S A L. CXXVI. W. W.

WHEN that the Lord again his Zion had forth brought
From bondage great and also servitude extreme,
His work was such as did surmount man's heart and thought ;
So that we were much like to them that use to dream :
Our mouths were all with laughter filled then,
Also our tongues did shew us joyful men.

2 The heathen folk, were forced then this to confess,
How that the Lord for them also great things had done ;
But much more we, and therefore can confess no less ;
Wherefore to joy we have good cause as we begun.
O Lord, go forth, thou canst our bondage end,
Who to deserts dost flowing rivers send.

P S A L M CXXVII, CXXVIII, CXXIX, CXXX, CXXXI.

- 3 Full true it is, that they which sow in tears indeed,
 A time will come when they shall reap in mirth and joy,
 They went and wept in bearing of their precious seed,
 For that their foes full oftentimes did them annoy;
 But their return they joyfully shall see,
 Their sheaves bring home, and not impaired by.

P S A L. CXXVII. W. W.

- E**Xcept the Lord the house doth make, and thereunto doth set his hand,
 What men do build it cannot stand : Likewise in vain men undertake
 Cities and holds to watch and ward : except the Lord be their safeguard.
 2 Tho' in the morn ye rise early, and so at night go late to bed,
 Eating with carefulness your bread, Your labour is but vanity :
 But they whom God doth love and keep enjoy all things with quiet sleep.
 3 Therefore mark well when ye do see that men have heirs t' enjoy their land
 It is the gift of God's own hand : For God doth multiply to thee
 Of his great liberality the blessings of posterity.
 4 And when the children cometo age, they grow in strength and adveness,
 In person and in comeliness : So that a shaft shot with courage
 Of one that hath a most strong arm, flies not so swift nor doth like harm.
 5 Oh, well is he that hath his quiver furnish'd with such artillery :
 For when in peril he shall be, Such one shall never quake or shiver,
 When he doth plead before the judge against his foes that bear him grudge.

P S A L. CXXVIII. T. S.

- B**LESSED art thou that fearest God and walkest in his ways ;
 For of thy labour thou shalt eat, happy shall be thy days.
 2 Like fruitful vines on thy house side so doth thy wife spring out ;
 Thy children stand like olive plants thy table round about.
 3 Thus art thou blest that fearest God, and he shall let thee see
 The promised Jerusalem, and her felicity.
 4 Thou shalt thy children's children see to thy great joy's increase,
 And likewise grace on Israel, prosperity and peace.

P S A L. CXXIX. N.

- O**FT they, now Israel may say me from my youth assail'd ;
 Oft they assail'd me from my youth, yet never have prevail'd ;
 2 Upon my back the plowers plow'd, and furrows long did cast :
 The righteous Lord hath cut the cords of wicked men at last.
 3 They that hate me shall be asham'd and turned back also,
 And made as grafs upon the house, which withers ere it grow :
 4 Whereof the mower cannot find enough to fill his hand ;
 Nor can he fill his lap that goes to glean upon the land.
 5 Nor passers by pray God on them to let his blessings fall ;
 Nor say, We bless you in his Name who is Lord over all.

P S A L. CXXX. W. W.

- L**ORD, unto thee I make my moan, when dangers me oppress ;
 I call, I sigh, complain, and groan, trusting to find release.
 2 Hearken, O Lord, to my request, unto my suit incline,
 And let thine ears, O Lord, be prest, to hear this prayer of mine.
 3 O Lord our God, if thou survey our sins, and them peruse,
 Who shall escape ? or who dare say, I can myself excuse ?
 4 But thou art merciful and free, and boundless in thy grace,
 That we might always careful be to fear before thy face.
 5 In God the Lord I put my trust, my soul waits on his will ;
 His promise is for ever just, and I hope therein still.
 6 My soul to God hath great regard, withing for him always :
 Much more than they that watch and ward to see the dawning day.
 7 O Israel, trust in the Lord, with him there mercy is,
 And he doth plenteously afford redemption unto his.
 8 Ev'n he it is that Israel shall, through his abundant grace,
 Redeem from his offences all, and wholly them deface.

P S A L. CXXXI. N.

- O** Lord, I am not puffed in mind, I have no scornful eye,
 I do not exercise myself in things that be too high ;
 2 But as as a child that weaned is ev'n from his mother's breast,
 So have I, Lord, behav'd myself in silence and in rest.

P S A L M CXXXII, CXXXIII, CXXXIV, CXXXV.

3 O Israel, trust in the Lord,
From this time forth for evermore, let him be all thy stay
from age to age alway.

P S A L. CXXXII. N.

Remember David's troubles, Lord,
And vow'd a vow to Jacob's God
2 I will not come within my house,
Nor let my temples take their rest,
3 'Till I have found out for the Lord
An house for Jacob's God to be
4 We heard of it at Ephrata,
And in the fields and forells there
5 We will assay and go into
Before his footstool to fall down,
6 Arise, O Lord, arise, I pray,
'Thou and the ark of thy great strength,
7 Let all thy priests be clothed, Lord,
Let all thy saints with songs of praise
8 And for thy servant David's sake
The face of thy anointed, and
how unto thee he swore,
to keep for evermore :
nor climb up to my bed,
nor eyes within my head,
a place to sit thereon,
an habitation.
there did we hear this sound,
these voices first were found :
his tabernacle there,
and worship him in fear.
into thy resting place,
the presence of thy grace.
with truth and righteousness ;
their joyfulness expresse
refuse not, Lord, I pray,
turn not from him away.

The Second Part.

9 The Lord to David sware in truth,
The fruit which from thy loins proceed
10 And if thy sons my laws will keep,
'Then shall their sons for ever fit
11 The Lord himself hath Sion chose,
Saying, This is my resting-place,
12 And I will blefs with great increase
And also satisfy with bread
13 With my salvation I will clothe
And all her saints likewise shall sing
14 There will I surely make the horn
For there I have ordain'd for him
15 As for his foes, I will them clothe
But I will cause his crown to shine
and will not shrink from it ;
upon thy seat shall sit ;
that I shall learn each one,
upon thy princely throne.
and loves therein to dwell,
I love and like it well ;
her victuals ev'ry where,
the needy that be there.
her priests for evermore,
and thou for joy therefore,
of David for to bud ;
a lantern bright and good.
with thame for evermore :
more fresh than heretofore.

P S A L. CXXXIII. W. W.

O What a happy thing it is,
Brethren to dwell together in
2 'Tis like the precious ointment that
Which from his beard down to the skirts,
3 And as the lower ground doth drink
And Sion with his silver drops
4 Even so the Lord doth pour on them
Whose hearts and minds sincerely do
and joyful for to see
friendship and unity !
was pour'd on Aaron's head,
of his rich garment spread.
the dew of Hermon hill,
the fields with fruit doth fill ;
his blessings manifold,
this knot fast keep and hold.

P S A L. CXXXIV. W. W.

Behold and have regard,
Who in his house by night do watch,
2 Lift up your hands on high
And give the Lord his praises due,
3 For why? the Lord our God
Doth Sion blefs and will preserve
ye servants of the Lord,
praise him with one accord :
unto his holy place,
his benefits embrace.
who heaven and earth did frame,
for evermore the same.

P S A L. CXXXV. N.

O Praise the Lord, praise ye his Name,
O praise him still, all ye that be
2 O praise him, ye that stand and be
Ye of his court and of his house,
3 Praise ye the Lord, for he is good,
It is a good and pleasant thing
4 For why? the Lord hath Jacob chose
So hath he chosen Israel
5 For this I know and am right sure,
He is indeed above all gods,
6 For whatsoever pleased him,
In heaven, in earth, and in the sea,
praise him with one accord,
the servants of the Lord.
in the house of the Lord,
praise him with one accord.
sing praises to his name ;
always to do the same.
his very own you see,
his treasure for to be.
the Lord is very great ;
most easy to intreat.
all that full well he wrought
which he hath made of nought.

- he lightnings makes and rain;
and nothing made in vain.
in Egypt that took rest,
the man nor yet the beast.
on their inhabitants,
on his severe servants.
did great and wondrous things;
and chiefest of their kings;
and Og king of Basan,
that were of Canaan:
an heritage to be,
to their posterity.

Part.

- memorial likewise,
are now, or shall arise.
his people all with speed,
favour in time of need.
are in the coasts and lands,
the work ev'n of men's hands :
ak, and eyes that have no sight;
their mouths are breathles quite.
that so do fet them forth,
or think they be ought worth.
see that ye praise the Lord ;
praise him with one accord.
praise ye likewise the Lord,
praise him with one accord.
the great praise of the Lord,
praise him with one accord.

XXVI. N.

- [illegible]

re, by T. C.

- whose mercy ne'er decays;
to God of gods alway;
his mercies dure
eternally.
whose mercies ever dure;
doth by his power sure:

- | | |
|--|--|
| <p>3 Which God omnipotent
The heav'n and firmament
For certainly, &c.</p> <p>4 Yea, he the heavy charge
Upon the waters large,
For certainly, &c.</p> <p>5 Great lights he made, for why?
The sun most gloriously
For certainly, &c.</p> <p>6 Also the moon so clear,
And stars that do appear
For certainly, &c.</p> <p>7 With grievous plagues and force,
The first-born less and more,
For certainly, &c.</p> <p>8 And from amidst their land
Which he with mighty hand
For certainly, &c.</p> <p>9 The sea he cut in two,
And made through it to go
For certainly, &c.</p> <p>10 But overwhelmed then
With his huge host of men,
For certainly, &c.</p> <p>11 Who led through wilderness
And for his love endless
For certainly, &c.</p> <p>12 And with puissant hand
As of the Amorites land
For certainly, &c.</p> <p>13 And Og, the giant large,
Whose land for heritage,
For certainly, &c.</p> <p>14 Ev'n unto Israel
That he therein might dwell
For certainly, &c.</p> <p>15 Who us remember'd when
And from oppressors then
For certainly, &c.</p> <p>16 Who doth all flesh with food
Wherefore let God most good
For certainly
Both firm and sure</p> | <p>by his great wisdom he
did frame as we may see ;</p> <p>of all the earth did lay
remaining to this day :</p> <p>his mercy lasts alway :
to rule the lightfome day :</p> <p>which shineth in our sight,
to guide the darkfome night :</p> <p>all Egypt smote he then
he slew of beasts and men :</p> <p>his Israel forth brought,
& out-stretch'd arm hath wrought :</p> <p>which stood up like a wall,
his chosen children all :</p> <p>the haughty king Pharaoh,
and chariots also :</p> <p>his people safe and sound ;
great kings he brought to ground :</p> <p>slew kings of mighty fame,
Sehon, the king by name :</p> <p>of Basan king also,
he gave his people to :</p> <p>his servant dear, I say,
and there abide alway :</p> <p>in our most low degree,
in safety set us free :</p> <p>abundantly supply :
be prais'd incessantly :
his mercies dure
eternally.</p> |
|--|--|

P S A L. CXXXVII. W. W.

- | | |
|--|---|
| <p>WHEN we did sit in Babylon,
Then in remembrance of Sion</p> <p>2 We hang'd our harps and instruments
For in that place men for their use</p> <p>3 Then they to whom we prisoners were
Now let us hear your Hebrew songs</p> <p>4 Alas! said we, who can once frame
The praises of our loving God,</p> <p>5 But yet, if I Jerusalem
Then let my fingers quite forget</p> <p>6 And let my tongue within my mouth
If I rejoice before I see</p> <p>7 Therefore, O Lord, remember now
That Edom's sons against us made,</p> <p>8 Remember, Lord, their cruel words,
They cried, Down, yea, down with it,</p> <p>9 Ev'n so shalt thou, O Babylon,
And happy shall that man be call'd,</p> <p>10 Yea, blessed shall that man be call'd,
And dasheth them in pieces small</p> | <p>the rivers round about,
the tears for grief burst out
the willow-trees upon:
had planted many one.</p> <p>said to us tauntingly,
and pleasant melody.
his heavy heart to sing,
thus under a strange king?</p> <p>out of my heart let slide ;
the warbling harp to guide :
be ty'd for ever fast,
thy full deliv'rance past.</p> <p>the cursed noise and cry
when they ras'd our city.
when with a mighty sound
unto the very ground.</p> <p>at length to dust be brought :
that our revenge hath wrought.
that takes thy little ones,
against the very stones.</p> |
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P S A L. CXXXVIII. N.

- T**Hee will I praise with my whole heart, my Lord my God, always ;
 Ev'n in the presence of the gods I will advance thy praise.
 2 Towards thy holy temple I will look and worship thee ;
 And praised in my thankful mouth thy holy Name shall be :
 3 Ev'n for thy loving-kindness sake, and for thy truth withal :
 For thou thy Name hast by thy word advanced over all.
 4 When I did call, thou heardest me, and thou hast made also
 The power of increased strength within my soul to grow.
 5 Yea, all the kings on earth shall give praise unto thee, O Lord :
 For they of thy most holy mouth have heard the mighty word.
 6 They of the ways of God the Lord in singing shall repeat ;
 Because the glory of the Lord is so exceeding great.
 7 The Lord is high, but yet he doth the lowly man respect :
 The proud he knows far off, and them with scorn he doth reject.
 8 Although in midst of trouble I do walk, yet shall I stand
 Reviv'd by thee ; for thou, O Lord, wilt stretch out thy right hand.
 9 Upon the wrath of all my foes, and saved shall I be
 By thy right hand ; the Lord God will perform his work to me.
 10 Thy mercies last for evermore, Lord, do me not forsake ;
 Forsake me not, who am the work which thy own hand did make.

P S A L. CXXXIX. N.

- O** Lord, thou hast me try'd and known, my sitting down dost know,
 My rising up and thoughts far off, thou understand'st also.
 2 My path, yea, and my bed likewise thou art about always,
 And by familiar custom art acquainted with my ways :
 3 No word is in my tongue, O Lord, that is not known to thee ;
 Thou hast beset me round about, and laid thy hand on me.
 4 Such knowledge is too wonderful, and past my skill to gain ;
 It is so high that I unto the same cannot attain.
 5 From thy all seeing Spirit then, Lord, whither shall I go ?
 Or whither shall I fly away from thy presence also ?
 6 For if to heav'n I do climb up, lo, thou art present there ?
 in hell if I lie down below, ev'n there thou dost appear.
 7 Yea, let me take the morning wings, and let me go and dwell
 Ev'n in the very utmost parts, where flowing seas do swell,
 8 Yet certainly there also shall thy hand me lead and guide,
 And thy right hand shall hold me fast, and make me to abide.
 9 Or if I say the darkness shall shroud me quite from thy sight,
 Ev'n then the night that is most dark, about me shall be light.
 10 The darkness hideth not from thee, but night doth shine as day :
 To thee the darkness and the light are both alike away.

The Second Part.

- 11 For thou possessedst my reins, and thou didst cover me
 Within my mother's womb, when I was there enclosed by thee.
 12 Thee will I praise, made fearfully and wondrously I am ;
 Thy works are marvellous, right well my soul doth know the same.
 13 My bones they are not hid from thee, altho' in secret place
 I have been made, and in the earth beneath I shaped was.
 14 When I was formless, then thy eye saw me ; for in thy book
 Were all my members written, and nought after fashion took.
 15 The thoughts therefore of thee, O God, how dear are they to me !
 And of them all, how very great the endless numbers be !
 16 If I should count them, lo, their sum more than the sand they be
 And whensoever I awake I present am with thee.
 17 The wicked and ungodly thou most certainly wilt slay ;
 Therefore now, all ye bloody men, depart from me away.
 18 These are the men, O Lord, who speak most wickedly of thee,
 And take thy Name in vain, because thy enemies they be.
 19 Hate I not them that hate thee, Lord, and that in earnest wise ?
 Am I not grieved with all those that up against thee rise ?
 20 I hate them with a perfect hate, even as my utter foes ;
 Try me, O God, and know my heart, my thoughts prove and disclose.
 21 Consider, Lord, if wickedness in me there any be :
 And in thy way, O God my guide, for ever lead thou me.

P S A L. CXL. N.

- L**ORD, save me from the evil man,
And from all those also who do
2 Who evermore on me make war,
Like serpents; underneath their lips
3 Keep me, O Lord, from wicked hands,
Free from the cruel man that means
4 The proud have laid a snare for me,
With cords in my path-way, and gins
5 Therefore I said unto the Lord,
Hear me therefore, O hear the voice
6 O Lord my God, thou only art
My head in day of battle hath
7 Let not, O Lord, the wicked have
Perform not his ill thought, lest he
8 Of them that compass me about,
Lord, let the mischief of their lips
9 Let coals fall on them, let them be
And in deep pit, that never they
10 For no backbiters shall on earth
And evil to destruction fill
11 I know the Lord th' afflicted will
The just shall praise thy Name, and shall

and from his pride and spite,
in violence delight:
their tongues, lo, they have whet
is adds poison set.
preserve me to abide
to cause my steps to slide.
and they have spread a net
for me also have set.
Thou art my God alone,
wherewith I pray and mean.
the strength that saveth me;
been cover'd still by thee.
the end of his desire,
with pride be set on fire.
the chiefest of them all,
upon their own heads fall;
cast in consuming flame,
may rise out of the same.
be set in stable plight;
shall hunt the cruel wight.
revenge and judge the poor:
dwell with thee evermore.

P S A L. CXLI. N.

- O** Lord, upon thee do I call,
And hearken thou unto my voice
2 As incense let my prayers still be
And the uplifting of my hands
3 For guiding of my mouth, O Lord,
And also of my moving lips,
4 That I should wicked works commit
With ill men of their delicates,
5 But let the righteous smite me, Lord,
Let him reprove me, and the same
6 Such smitting shall not break my head,
When I shall in their misery
7 And when in stony places down
Then shall they hear my words, because
8 Our bones about the pit's mouth are
As when one breaketh and doth hew
9 But, O my Lord and God, my eyes
In thee is all my trust, let not
10 Keep and preserve me from the snare
And from the gins of wicked men.
11 The wicked into their own nets
While I do by thy help escape

then haste thee unto me,
when I do cry to thee:
directed in thy eyes,
an even sacrifice.
set thou a watch before,
O Lord, keep thou the door.
incline thou not my heart,
Lord, let me eat no part.
for that is good for me;
a precious oil shall be:
the time shall shortly fall,
make prayers for them all.
their judges shall be cast,
they have a pleasant taste.
all scattered and found;
the wood upon the ground.
do look up unto thee;
my soul forsaken be:
which they for me have laid,
whereof I am afraid.
together let them fall,
the danger of them all

P S A L. CXLIH. N.

- U**NTO the Lord God with my voice
And with my strained voice unto
2 My meditation in his sight
And in the presence of the Lord
3 Altho' perplexed was my soul,
In way where I did walk a snare
4 I look'd and view'd on my right hand,
All refuge failed me, and for
5 Then cried I to thee, and said,
And in the land of the living
6 Hear now my cry, for I am brought
From them that do me persecute,
7 That I may praise thy Name, my soul
When thou art good to me, the just

I did send out my cry,
the Lord God prayed I;
to pour I did not spare,
my trouble did declare.
my path was known to thee:
they silly laid for me.
but none there would me know,
my soul none care did show.
O Lord, my hope thou art,
my portion and my part.
full low, deliver me
for me too strong they be:
from prison, Lord, bring out:
shall compass me about.

P S A L. CXLIH. N.

- L**ORD, hear my prayer and my complaint
And in thy native truth, and in
2 In judgment with thy servant, Lord,
For justify'd be in thy sight

which I do make to thee,
thy justice answer me.
O enter not at all:
not one that liveth shall.

- 3 The enemy pursu'd my soul,
And laid me in the dark like them
4 Therefore my spirit in me is
My heart within me is also
5 Yet I record time past, and on
Yea, I do muse upon the works
6 To thee, O Lord my God, do I
My soul desireth after thee
7 Hear me with speed, my spirit fails,
Be like to them that in the pit
8 Let me thy loving-kindness in
For in thee is my trust, shew me
9 For unto thee I lift my soul,
From all mine enemies, for I
10 Teach me to do thy will, for thou,
Let thy good Spirit to the land
11 For thy Name's sake with quick'ning grace alive do thou me make,
ev'n for thy justice sake;
12 And of thy mercy slay my foes,
That do oppress my soul, for I
my life to ground hath thrown,
that are to grave gone down:
in great perplexity,
afflicted grievously.
thy works I meditate,
that thy hands have create.
stretch forth my craving hands;
as do the thirsty lands.
hide not thy face, lest I
sink down, and there do lie.
the morning hear and know;
the way that I should go.
O Lord, deliver me
have hid myself with thee,
thou art my God alway,
of mercy me convey.

P S A L. CXLIV. N.

- B**lest be the Lord my strength, that doth instruct my hands to fight,
The Lord that doth my fingers frame to battle by his might.
2 He is my hope, my fort and tow'r,
In him I trust; my people he deliverer and shield:
subdues to me to yield.
3 O Lord, what thing is man, that him thou dost so highly prize!
Or son of man, that upon him thou thinkest in such wise!
4 Man is but like to vanity, so pass his days to end,
As fleeting shade. Bow down, O Lord, the heav'ns, and thence descend;
5 The mountains touch, and they shall smoke, cast forth thy light'nings flame,
And scatter them; thy arrows shoot, consume them with the same.
6 Send down thy hand from heav'n above, O Lord, deliver me,
Take me from waters great, from hand of strangers set me free;
7 Whose subtil mouth of vanity with flatter'ing words doth treat,
And their right-hand is a right-hand of falsehood and deceit.
8 A new song will I sing to thee, O God the Lord most high,
And on a ten-string'd lute also, praise thee most joyfully.
9 Ev'n he it is that only gives deliverance to kings;
Unto his servant David help, from hurtful sword he brings.
10 From strangers hand me save and shield, whose mouth talks vanity,
And their right-hand is a right-hand of guile and subtilty.
11 That so our sons may be as plants which growing youth doth rear,
Our daughters as carv'd corner-stones, like to a palace fair;
12 Our garners full, and plenty may of sundry forts be found;
Our sheep bring thousands, in our streets ten thousands may abound:
13 Our oxen be to labour strong, that none may us invade;
No goings out there be, nor cries within our streets be made.
14 The people happy are that with such blessings great are stor'd;
Yea, blessed all the people are whose God is God the Lord.

P S A L. CXLV. N.

- T**HEE will I laud, my God and King, and bless thy Name alway;
For ever will I praise the same and bless thee day by day.
2 Great is the Lord, most worthy praise, his greatness none can reach:
From race to race they shall thy works praise, and thy power preach.
3 I of thy glorious majesty the beauty will record,
And meditate upon thy works most wonderful, O Lord:
4 And they shall of thy power, and of thy faithful acts declare,
And I to publish all abroad thy greatness will not spare:
5 And they into the mention shall break of thy goodness great,
And I aloud thy righteousness in singing will repeat.
6 The Lord our God most gracious is, and merciful also,
Of great abounding mercy, and to anger he is slow;
7 Yea, good to all: and all his works his mercy doth exceed;
Lo all thy works do praise thee, Lord, and honour thee indeed.
8 Thy saints do bless thee, and they do thy kingdom's glory show,
And blaze thy pow'r, to cause the sons of men the same to know;

The Second Part.

- 9 And of thy kingdom's majesty,
Thy kingdom, Lord, a kingdom is
10 And thy dominion through each age
The Lord upholdeth them that fall,
11 The eyes of all do wait on thee,
And thou to each sufficing food
12 Thou openest thy plenteous hand,
All things whatever that do live.
13 The Lord is just in all his ways,
And he is near all those that do
14 He the desires of all them
And he will hear them when they cry,
15 The Lord preserves all those to him
But he all them that wicked are
16 My thankful mouth shall gladly speak
All flesh to praise his holy Name
- do spread the glorious praise,
that doth endure always;
endures without decay:
their sliding he doth stay.
thou dost them all relieve;
in season due dost give,
and bounteously dost fill
with gifts of thy good will.
his works are holy all,
in truth upon him call:
that fear him will fulfill,
and save them all he will.
that bear a loving heart;
will utterly subvert.
the praises of the Lord:
for ever shall accord.

P S A L. CXLVI. J. H.

- MY soul, praise thou the Lord always, my God I will confess;
While breath and life prolong my days my tongue no time shall cease.
2 Trust not in wordly princes then,
Nor in the sons of mortal men,
3 For why? their breath doth soon depart,
And then the counsels of their heart
4 Blessed and happy are all they
And he whose hope doth not decay,
5 Who made the earth and waters deep,
Who doth his word and promise keep
6 With right always doth he proceed
The poor and hungry he doth feed,
7 The Lord doth send the blind their sight,
He loveth all that are upright,
8 He doth defend the fatherless,
He frees the widow from distress,
9 The Lord thy God eternally,
In time of all posterity
- to earth anon they fall,
decay and perish all.
whom Jacob's God doth aid,
but on the Lord is laid:
the heav'ns most high withal;
in truth and ever shall.
for such as suffer wrong,
and loose the fetters strong:
the lame to limbs restore;
and just men evermore;
and strangers sad in heart,
and ill men's ways subvert.
O Sion still shall reign,
for ever to remain.

P S A L. CXLVII. N.

- PRAISE ye the Lord, for it is good
For it is pleasant, and to praise
2 The Lord his own Jerusalem
And the dispers'd of Israel
3 He heals the broken in their heart,
He counts the number of the stars,
4 Great is the Lord, great is his pow'r,
The Lord relieves the meek, and throw
5 Sing unto God the Lord with praise,
And to our God upon the harp
6 He covers heav'n with clouds, and for
And on the mountains he doth make
7 He gives to beasts their food, and to
His pleasure not in strength of horse
8 But in all those that do him fear
And such as do attend upon
- unto our God to sing;
it is a comely thing.
he buildeth up alone,
doth gather into one.
their sores up doth he bind;
and names them in their kind.
his wisdom infinite;
unto ground the wicked wight.
unto the Lord rejoice,
advance your singing voice.
the earth prepareth rain,
the grass to grow again:
young ravens when they cry:
nor in man's legs doth lie:
the Lord hath his delight,
his mercies shining light.

The Second Part.

- 9 O praise the Lord, Jerusalem,
For he the bars hath forged strong
10 Thy children in thee he hath blest,
Doth settle peace, and with the flour
11 And his command likewise upon
Also his word with speedy course
12 He giveth snow like wool, and frost
Like morsels casts his ice: the cold
13 He sendeth forth his mighty word,
His winds he makes to blow, and then
- thy God, O Sion, praise;
wherewith thy gates he stays
and in thy borders he
of wheat he filleth thee:
the earth he sendeth out;
doth swiftly run about:
like ashes scatters wide,
thereof who can abide?
and melteth them again;
the waters flow again.

14 The doctrine of his holy word,
His statutes and his judgments he

15 With any nation hath he not
His secret judgments: ye therefore,

to Jacob he doth show,
gives Israel to know.
so dealt, nor have they known
praise ye the Lord alone.

P S A L. CXLVIII. J. H.

- G**IVE laud unto the Lord,
Praise him in deed and word,
And also ye,
Armies royal,
2 Praise him both moon and sun, which are so clear and bright;
The same of you be done, ye glittering stars of light.
And ye no leſs,
Clouds of the air,
his praise expreſs:
3 For at his word they were all formed as we ſee,
At his voice did appear all things in their degree,
Which he ſet faſt; to them he made
A law and trade always to laſt.
4 Extol and praise God's Name on earth, ye dragons ſell;
All deeps do ye the ſame, for it becomes you well;
The ſame do ye, fire, hail, ice, ſnow,
And ſtorms that blow at his decree:
5 The hills and mountains all, and trees that fruitful are,
The cedars great and tall, his worthy praise declare:
Beaſts and cattle, yea, birds of wing,
And worms creeping, that on earth dwell.
6 All kings both great and ſmall, with all their pompous train;
Princes and judges all, that in the world remain,
Exalt his Name: young men and maids,
Old men and babes, do ye the ſame.
7 For his Name ſhall we prove to be moſt excellent,
Whoſe praise is far above the earth and firmament:
For ſure he ſhall exalt with bliſs
The horn of his, and help them all.
8 His ſaints all ſhall forth tell his praise and worthineſs,
The ſons of Iſrael, each one both more and leſs:
And alſo they that with good will
His words fulfil, and him obey.

P S A L. CXLIX. N.

- S**ING ye unto the Lord our God a new rejoicing ſong,
And let the praise of him be heard his holy ſaints among.
2 Let Iſrael rejoice in God and praifes to him ſing,
And let the ſeed of Sion be moſt joyful in their King:
3 Let them ſound praise with voice of lute unto his holy Name,
And with the timbrel and the harp ſing praifes to the ſame.
4 For why? the Lord his pleaſure all hath in his people ſet,
And by deliv'rance he will raiſe the meek to glory great.
5 With glory and with honour now let all his ſaints rejoice:
Aloud upon their beds alſo advance their ſinging voice.
6 And in their mouths let be the high praifes of God the Lord,
And in their hands likewiſe a ſharp and a two-edged ſword:
7 To plague the heathen and correct the people with their hands:
To bind their ſtately kings in chains, their lords in iron bands:
8 To execute on them the doom that written was before:
This honour all his ſaints ſhall have; praise ye the Lord therefore.

P S A L. CL. N.

- Y**IELD unto God the mighty Lord praise in his holineſs,
And in the firmament of his great pow'r praise him no leſs.
2 Advance his Name and praise him in his mighty acts always,
According to his excellence and greatneſs give him praise.
3 His praifes with the princely noiſe of ſounding trumpets blow;
Praise him upon the viol, and upon the harp alſo:
4 Praise him with timbrel and with flute, organs and virginals,
With ſounding cymbals praise ye him, praise him with loud cymbals.
5 Whatever hath the benefit of breathing, praise the Lord:
To praise his great and holy Name agree with one accord.

VENI CREATOR.

- COME, Holy Ghost, eternal God,
Both from the Father and the Son,
2 Visit our minds, and into us
That truth and godliness we may
3 Thou art the very Comforter
The heavenly gift of God most high,
4 The fountain and the living spring
The fire so bright, the love so sweet,
5 Thou in thy gifts art manifold,
In faithful hearts writing thy law,
6 According to thy promise made
That through thy help God's praises may
7 O holy Ghost, into our souls
Inflame our hearts with fervent love
8 Our weakness strengthen and confirm,
That neither devil, world, nor flesh
9 Our enemies put far from us,
Peace in our hearts with God and man,
10 And grant, O Lord, that thou being
We may escape the snares of sin,
11 Such measures of thy pow'rful grace
That thou may'st be our Comforter
12 Of strife and all dissention, Lord,
And knit the knots of peace and love
13 Grant us the grace that we may know
That we of his beloved Son
14 And that we may with perfect faith
The Spirit of Father and of Son,
15 To God the Father laud and praise,
And to the Holy Spirit of grace,
16 And pray we that our only Lord,
On all that shall profess his Name,
- proceeding from above,
the God of peace and love:
thy heavenly grace inspire;
pursue with full desire.
in all grief and distress;
which no tongue can express;
of joy celestial;
and unction spiritual.
whereby Christ's Church doth stand;
the finger of God's hand.
thou givest speech with grace;
may resound in ev'ry place.
send down thy heavenly light;
to serve God day and night.
which feeble is and frail,
against us may prevail.
and help us to obtain
the best and truest gain;
our leader and our guide,
and never from thee slide.
grant, Lord, to us, we pray;
at the last dreadful day.
do thou dissolve the bands,
throughout all Christian lands.
the Father of all might:
may gain the blissful sight:
always acknowledge thee;
one God in persons three.
and to his blessed Son,
co-equal three in one.
would please his Spirit to send
from hence to the world's end. Amen.

The Song of St. Ambrose, called Te Deum.

- WE praise thee, God, and thee confess
And as eternal Father all
2 To thee all Angels cry, the heav'ns
To thee incessantly do cry
3 O holy, holy, holy Lord,
Through heav'n and earth thy praise is
4 Th' Apostles glorious company
The Prophets goodly fellowship
5 The noble and victorious host
The holy church throughout the world
6 Father of endless Majesty
And Christ, thy honourable, true
7 The Holy Ghost the comforter;
O Christ, and of the Father art
8 When sinful man's decay in hand
To be inclos'd in Virgin's womb
9 When thou of death hadst overcome
Heav'n's kingdom thou didst open set
10 In glory of the Father thou
We trust that thou shalt come our judge,
11 Lord, help thy servants whom thou hast
And in eternal glory set
12 O Lord, do thou thy people save,
Lord, govern them, we pray thee, and
13 We magnify thee day by day,
And do adore thy holy Name:
14 From sin this day: have mercy, Lord,
And on us, as we trust in thee,
15 O Lord, I have reposed all
Therefore let no confounding shame
- the only Lord to be,
the earth doth worship thee.
and all the powers therein;
Cherub and Seraphin.
of Sabaoth Lord the God;
spread and glory all abroad.
yield praises unto thee,
praise thee incessantly:
of Martyrs sound thy praise;
acknowledge thee always.
they do acknowledge thee,
and only Son to be;
of glory thou art King,
the Son everlasting,
thou tookest to restore,
thou didst not, Lord, ah! nor
the sharpness thro' thy might,
to each believing wight.
dost sit on God's right hand:
our cause to understand.
bought with thy precious blood,
them with thy saints and good.
bless thy inheritance:
for ever them advance.
always world without end;
vouchsafe us to defend
have mercy on us all;
Lord, let thy mercy fall.
my confidence in thee;
my portion ever be.

Benedictus. Magnificat. Nunc dimittis.

The Song of Zacharias, called Benedictus.

- T**HE only Lord of Israel
For through his visitation and
2 His people now he hath redeem'd
And spread abroad his saving health
3 In David's house his servant true,
And also his anointed King,
4 As by his holy prophets all
The which were since the world began
5 That we might be delivered
Ev'n from the hands of enemies,
6 The mercy which he promised
And think upon his cov'nant made
7 And also to perform the oath
To Abraham our father dear,
8 That he would give himself for us,
Out of the hands of all our foes,
9 And that without all kind of fear,
And likewise for to lead our lives
10 And thou, O child, which now art born,
Shalt prophet of the Highest be,
11 For thou shalt go before his face
And also for to teach his will
12 To give them knowledge how that their
And that remission of their sins
13 Whereby the day spring from on high
To give light unto them that sat
14 To lighten those that shadowed be
And also for to guide our feet
- be praised evermore,
his mercy kept in store,
that long hath been in thrall,
upon his servants all.
according to his mind,
as we in scripture find:
he often did declare,
his ways for to prepare.
from those that make debate,
and all that do us hate.
our fathers to fulfil,
according to his will.
which he before had sworn
for us that were forlorn:
and us from bondage bring
to serve our heav'nly King:
also in righteousness:
in stedfast holiness.
and of the Lord elect,
his way for to direct.
for to prepare his ways,
and pleasure all thy days:
their salvation now is near,
is through his mercy dear:
descended from his seat,
in darkness very great;
with death and are oppress;
the way to peace and rest.

The Song of the blessed Virgin Mary, called Magnificat.

- M**Y soul doth magnify the Lord,
Rejoiceth in the Lord my God,
2 And why? because he did regard,
The low estate of his handmaid,
3 For now, behold, all nations, and
From this time forth for evermore,
4 Because he hath me magnify'd,
Whose name be ever sanctify'd
5 For with his mercy and his grace
Throughout the generations all
6 He shew'd strength with his mighty arm,
With all imaginations that
7 He hath put down the mighty ones
And did exalt the meek in heart
8 The hungry he replenish'd
And through his power he made the rich
9 And calling to remembrance his
Hath holpen up most graciously
10 According to his promise made
And to his seed successively,
- my spirit evermore
who is my Saviour.
and had respect unto
and let the mighty go.
the generations all,
shall me right blessed call;
who is the Lord of might,
and praised day and night.
all men he doth enslave,
that fear his holy Name.
and made the proud to start,
were in their wicked heart:
from their supernal seat,
ev'n from their low estate:
with all things that were good,
oft times to want their food.
great mercy very well,
his servant Israel;
to Abraham before
to stand for evermore.

The Song of Simeon, called Nunc dimittis.

- O** Lord my God, because my heart
My Lord and Saviour to behold,
2 The joy and health of all mankind,
Who now is come into the world
3 Then suffer, Lord, thy servant now
According to thy holy word,
4 Because my eyes which thou hast made
Have now beheld thy saving health,
5 Whom thou hast mercifully set,
In open sight, and visible
6 The Gentiles to illuminate
Also to be the glory of
- hath longed earnestly,
and see before I die:
desired long before:
lost man for to restore.
in peace for to depart,
which doth rejoice my heart.
to give my body light,
which is the Lord of might;
of thy abundant grace,
before all people's face;
who do in darkness dwell,
thy people Israel.

The Apostles Creed, or the Articles of the Christian Faith.

ALL my belief and confidence
 The Father who all things hath made,
 The heav'ns and firmament likewise,
 The earth and all that is therein,
 And in like manner I believe
 Co-equal with the Deity,
 Conceived by the Holy Ghost,
 And of his mother Mary born,
 Because mankind to Satan was
 He came and offer'd up himself
 And suffering most grievous pain,
 Was crucify'd upon the cross,
 And so he died in the flesh,
 His body then was buried,
 His soul did after this descend
 A dread to wicked spirits, but
 And on the third day of his death
 That so he might be glorify'd,
 Ascending up above the heav'ns,
 On God's right hand, his Father dear,
 Until the day of judgment, when
 With angels power, tho' of that day
 To judge all people righteously,
 The living and the dead also
 And in the Holy Ghost also
 In Trinity the third person
 The Catholick and holy Church,
 And holy Scripture doth allow,
 And also I do trust to have
 Release and pardon of my sins,
 What time all flesh shall rise again
 And see him with their outward eyes,
 Then shall our Saviour Jesus Christ
 That he may give eternal life
 Within his realm celestial,
 With all his holy company
 Who serve the Lord omnipotent
 To whom be all dominion,

is in the Lord of might,
 the day and also night,
 and also ev'ry star,
 which pass man's reason far.
 in Christ our Lord his Son,
 and man in flesh and bone;
 his word doth me assure;
 yet she a Virgin pure.
 for sin in bond and thrall,
 to death, to save us all;
 then Pilate being judge,
 and thereat did not grudge.
 but quick'ned by the Spirit;
 that we might life inherit.
 into the lower parts;
 joy unto faithful hearts:
 he rose to life again,
 and freed from grief and pain;
 to sit in glory still
 according to his will;
 he shall return again,
 we ignorant remain;
 whom he hath dearly bought,
 whom he hath made of nought.
 author of purity;
 believe I stedfastly;
 that God's word doth maintain,
 which Satan doth disdain.
 by Jesus Christ his death,
 and that only by faith:
 before the Lord of might;
 which now do give them light.
 the sheep and goats divide.
 to those whom he hath tried,
 in glory for to rest,
 of Saints and Angels blest;
 and him always adore:
 and all praise for evermore.

The Symbol or Creed of St. Athanasius, called Quicunque vult.

WHAT man soever he be, that
 The Catholick belief he must
 Which faith unless he whole do keep,
 Eternally, without all doubt,
 The Catholick Belief is this,
 In Trinity, and Trinity
 So as we neither do confound
 Nor yet the substance whole of One
 One Person of the Father is,
 Another Person proper of
 Of Father, Son, and Holy Ghost,
 Glory the same, co-eternal
 Such as the Father is, such is
 And such also we do believe
 The Father he is uncreate,
 The Holy Ghost is uncreate,
 Father incomprehensible,
 Comprehensible also is
 The Father is eternal, and
 And in like sort Eternal is
 And yet tho' we believe that each
 Yet there but one Eternal is,
 As not incomprehensible
 But one Incomprehensible,

salvation hopes to gain,
 before all things retain.
 and undissidly,
 he shall be sure to die.
 That God we worship One
 in Unity alone;
 the Persons of the Three,
 in sunder parted be.
 another of the Son:
 the Holy Ghost alone.
 but one the Godhead is;
 the Majesty likewise.
 the Son in each degree,
 the Holy Ghost to be.
 and uncreate the Son;
 so uncreate each one.
 so likewise is the Son;
 the Holy Ghost of none.
 the Son eternal so;
 the Holy Ghost also.
 of these eternal be;
 and not Eternals three;
 nor yet uncreate three;
 one Uncreate hold we.

- | | |
|--|---|
| <p>13 As the Father almighty is,
And in like manner Almighty</p> <p>14 And albeit that ev'ry one
Yet there but one Almighty is,</p> <p>15 The Father God is, God the Son,
Yet are there not three God's to be,</p> <p>16 So likewise Lord the Father is,
And Lord the Holy Ghost; yet are</p> <p>17 For as we are compell'd to grant
Each of the Persons by himself</p> <p>18 So Catholick Religion doth
That either Gods be three, or that</p> <p>19 Of none the Father is, not made,
The Son is of the Father, not</p> <p>20 The Holy Ghost is of them both,
Not made, created, nor begot,</p> <p>21 As we one Father hold only
One Holy Ghost alone, and not</p> <p>22 None in this Trinity before,
Nor greater any than the rest,</p> <p>23 But every one among themselves,
Together co-eternal all,</p> <p>24 So Unity in Trinity,
And Trinity in Unity</p> <p>25 Therefore what man soever that
This Faith touching the Trinity</p> <p>26 And needful to eternal life
The incarnation of our Lord</p> <p>27 For this the right Faith is, that we
That Christ our Lord, the Son of God,</p> <p>28 God of his Father's substance got
And of his Mother's substance born</p> <p>29 Both perfect God and perfect man
That doth of reasonable soul</p> <p>30 Touching his Godhead, equal with
Touching his Manhood, lower than</p> <p>31 Who tho' he be both very God,
Yet is he but one Christ alone</p> <p>32 One, not by turning of Godhead
But by taking Manhood to God,</p> <p>33 All one, not by confounding of
But only by the Unity</p> <p>34 For as the reasonable soul
So in one Person God and Man</p> <p>35 Who suffer'd for to save us all;
The third day rose again from death,</p> <p>36 He sits at the right hand of God
Fromthence to judge the quick and dead</p> <p>37 At whose return all men shall rise
And of their own works they shall give</p> <p>38 And they into eternal life
Who have done ill shall go into</p> <p>39 This is the Catholick belief,
Believe the same without all doubt</p> | <p>the Son is so likewise;
the Holy Spirit is.
of these almighty be,
and not Almightyes three.</p> <p>God Holy Ghost also:
but one God and no mo.
and Lord also the Son,
there not three Lords but one.</p> <p>by Christian verity,
both God and Lord to be;
strictly forbid alway,
there Lords be three, to say.</p> <p>created, nor begot;
create, nor made, but got.
the Father and the Son;
but doth proceed alone.</p> <p>one Son also, not three;
three Holy Ghosts to be.
nor after other is,
nor lesser be likewise;</p> <p>of all the persons three,
and all co-equal be.
as it is said before,
we always must adore.</p> <p>salvation hopes to gain,
of force he must retain.
it is, that every wight,
he do believe aright.</p> <p>believe and also know,
is God and man also:
before the world began,
in world a very Man.</p> <p>in one, one Jesus Christ,
and human flesh subsist.
his Father God is he;
his Father in degree.</p> <p>and very man also:
and is not Persons two:
into the flesh of Man,
this being one began:</p> <p>the substance into one,
that is of one Person:
and flesh, but one Man is,
is but one Christ likewise:</p> <p>to hell he did descend,
and did to heav'n ascend;
th' Almighty Father there;
again he shall appear;</p> <p>with bodies new restor'd,
account unto the Lord:
shall go that have done well;
eternal fire to dwell.</p> <p>who doth not faithfully
he saved cannot be.</p> |
|--|---|

The Lord's Prayer, or Pater-noster.

- | | |
|--|---|
| <p>O UR Father which in heaven art,
Thy kingdom come, Thy will be done</p> <p>2 In heaven is. Give us, O Lord,
As we forgive our debtors, so</p> <p>3 Into temptation lead us not,
For kingdom, power, and glory is</p> | <p>Lord, Hallowed be thy Name:
in earth, even as the same
our daily bread this day.
forgive our debts we pray.
from evil keep us free;
thine to eternity.</p> |
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The ten Commandmen's. A Prayer before Sermon.

The Ten Commandments of God. Exod. xx. W. W.

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|--|--|
| <p>HEAR, Israel, and what I say
I am the Lord, thy God that brought thee out of Egypt land,
2 Ev'n from the house wherein thou didst in thralldom live a slave:
None other gods at all before my presence shalt thou have.
3 No manner of grav'n image shalt thou make at all to thee;
Nor any other figure else shall counterfeited be,
4 Of any thing in heav'n above, nor in the earth below;
Nor in the waters under earth, to them thou shalt not bow.
5 Nor shalt them serve: the Lord thy God a jealous God is he,
Who punisheth the parents faults, to third and fourth degree,
6 Upon the children that me hate; and mercy doth display
To thousands of such as me love, and my commands obey.
7 The Name thou of the Lord thy God in vain shalt never use:
For him that takes his Name in vain he never will excuse.
8 Remember that thou holy keep the sacred Sabbath day:
Six days thou labour shalt, and do thy needful works alway.
9 The Lord thy God the seventh hath set for thee to rest upon;
Nor work then shalt thou do in it thyself, nor yet thy son,
10 Thy daughter, servant, nor thy maid, thy ox, nor yet thy ass,
Nor strangers that within thy gates hath his abiding place,
11 For in six days God heav'n and earth, and all therein did make;
And after that, his rest he did upon the seventh day take.
12 Wherefore he blest the day that he for resting did ordain,
And sacred to himself alone, appointed to remain.
13 Give honour to thy Parents, that prolong'd thy days may be
Upon the land the which the Lord thy God hath given thee.
14 Thou shalt no murder do. Nor shalt commit adultery.
Thou shalt not steal. Nor witnesse false against thy neighbour be.
15 Thou shalt not covet house, that to thy neighbour doth belong;
Nor covet shalt in having of his wife, to do him wrong.
16 Nor his man-servant, nor his maid, nor ox nor ass of his;
Nor any other thing that to thy neighbour proper is.</p> | |
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The Petition.

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|---|--|
| <p>1 Thy Spirit grant to us, O Lord, And cause us all with one accord
2 For of ourselves no strength we have
Thy might therefore, O Christ, we crave,
3 Lord, for thy Name's sake grant us this,
Of thee to spend how can we miss,
4 To thee for evermore be praise
And with the Holy Ghost always,</p> | <p>to keep these laws our hearts restore
to magnify thy Name therefore.
to keep these laws after thy will:
that we in thee may them fulfil.
thou art our strength, O Saviour Christ;
in whom our treasure doth consist.
with the Father in each respect,
the Comforter of thine elect.</p> |
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A prayer to the Holy Ghost, to be sung before the Sermon.

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|---|--|
| <p>COME, Holy Spirit, God of might,
Teach us to know thy word aright,
2 O Holy Ghost, visit our land,
Against all sin and wickedness,
3 O Lord, preserve our King, and bless
Be stedfast in the Gospel of
4 O Lord, that giv'st thy holy word,
That in the same we may accord,
5 O Holy Spirit, guide aright
That thou by them may'st cut down sin,
6 Depart not from thy pastors pure,
Who break to us the bread of life,
7 Blessed Spirit of truth, keep us
Keep us from sects and errors all,
8 Convert all those that are our foes,
That they and we may all agree,
9 True faith in us, O Lord, increase
That man and wife may live in peace
10 In our time give thy peace, O Lord,
And teach them all thy word, that they</p> | <p>the comforter of all,
that we may never fall.
defend us with thy shield;
Lord, help us win the field.
his Council, that they may
our Saviour Christ alway.
send preachers plenteously,
and therein live and die.
the preachers of thy word;
as it were with a sword.
but aid them at their need,
whereon our souls do feed.
in peace and unity,
and from all heresy.
and bring them to thy light,
and praise thee day and night.
and let love so abound,
and all about us round.
to nations far and nigh,
may sing to thee most high.</p> |
|---|--|

A Thankf

A Thanksgiving after the receiving of the Lord's Supper.

- T**HE Lord be thanked for his gifts
That he doth shew unto his Saints;
2 Our tongues cannot so praise the Lord
Our hearts cannot of him so think
3 His benefits they be so great
That at our hands a recompense
4 O sinful man, that thou shouldst have
Who dost deserve most worthily
5 Nought else but sin and wretchedness
And stubbornly against the Lord
6 The sun that in the firmament
Doth shew itself more clear and pure
7 The heav'ns above and all therein
They serve the Lord in their estate,
8 They do not strive for mastership,
But serve the Lord and do his will,
9 Also the earth and all therein
Observing the creator's will
10 The sea and all that is therein
Spirits beneath do tremble all,
11 But we alas! for whom all these
Do not so know or love the Lord
12 A law he gave us for to know
He would us good, but we would not
13 Not one of us that seeketh out
Nor doth the thing that might us lead
14 Thus are we all his enemies,
And he again of his good will
15 Therefore when remedy was none
The Son of God our flesh did take
16 And all the law of God the Lord
And for our sins upon the cross
17 And that we never should forget
A sign he left our eyes to tell
18 In bread and wine here visible
His mercies great thou may'st record,
19 As once the corn did live and grow,
And threshed out with many stripes,
20 And as the mill with violence
And made it like to earthly dust,
21 And as the oven with fire hot
And all this done as I have said
22 So was the Lord in his ripe age,
His soul he gave in torments great,
23 Because that he to us might be
With much reproach and troubles great,
24 And as the grapes in pleasant time
And plucked down when they be ripe,
25 Because the juice that in them is,
We might receive, and joyful be,
26 So was the blood of Christ pressed out,
The juice thereof doth save all those
27 And as the corns by unity
So is the Lord and his whole Church,
28 As many grapes make but one wine,
In faith and love in Christ above,
29 Leading a life without all strife,
From envy and from malice both
30 Which if we do, then we shall shew
By faith in him to lead a life
31 And that we may so do in deed,
Then after death we shall be sure
- and mercies evermore,
to him he laud therefore;
as he doth right deserve;
as he doth us preserve:
to us who are but sin,
he cannot hope to win.
such mercies of the Lord!
of him to be abhorr'd!
doth rest within our hearts,
we daily ask our parts.
is set for us a light,
than we be in his sight.
more holy are than we;
each one in his degree;
nor light their office set;
there's nothing can them let.
of God doth stand in awe,
by skilful nature's law.
doth bend when God doth beck;
and fear his wrathful check.
were made them for to rule,
as doth the ox or mule.
what was his holy will;
avoid the thing that's ill.
the Lord of life to please,
to Christ and quiet ease.
we cannot it deny;
would not that we should die.
to bring us unto life,
to end our mortal strife.
he fully did obey,
his blood our debts did pay.
what good for us he wrought,
that he our bodies bought.
unto thy eyes and taste,
if that his grace thou hast.
and was cut down with scythe,
out of it's husk to drive;
did tear it out so small,
not sparing it at all;
doth close it up with heat,
that it should be our meat;
cut down by cruel death;
and yielded up his breath;
an everlasting bread;
on earth his life he led.
are pressed very sore,
and let to grow no more;
as comfortable drink,
when sorrows make us shrink;
also with nails and spear:
that rightly do him fear.
into one loaf are knit,
though he in heav'n do sit.
so shoud' we be but one
and into Christ alone.
in quiet rest and peace:
our hearts and tongues should cease.
that we his chosen be:
as always willed he.
God send us all his grace:
with him to have a place.

The humble Suit of a Sinner. The Lamentation of a Sinner.

The humble Suit of a Sinner.

Lord, on whom I do depend,
And when thy will and pleasure is,
Thou see'st my sorrows what they are,
And there is none that can remove
But only thou whose aid I crave,
To ease all those that come to thee
And since thou see'st my restless eyes,
Attend unto my suit, O Lord,
For sin hath so inclosed me
That I am without remedy,
For mortal men cannot release
But only Christ, my Lord and God,
Whose bloody wounds are yet to see,
Yet do thy saints behold them all,
Though sin doth hinder me a while,
I shall enjoy the sight of him
And as thy angels and thy saints
So trust I to possess that place,
But whilst I live here in this vale
Assist me ever with thy grace
1 Left that I tread the sinners path,
To dwell with them in wickedness,
2 Only thy grace must be my stay,
For if I fall, then of myself
3 Wherefore this is yet once again
To grant me pardon for my sin,
4 Then shall my heart and tongue also
And in thy Church and house of saints
behold my careful heart;
release me of my smart.
my grief is known to thee,
or take the same from me.
whose mercy still is prest
for succour and for rest.
my tears and grievous groan.
mark my complaint and moan.
and compass'd me about,
if mercy help not out:
or mitigate my pain,
who for my sins was slain;
though not with mortal eye,
and so I trust shall I.
when thou shalt see it good,
who shed for me his blood.
do now behold the same,
with them to praise thy Name.
where sinners do frequent,
my sins still to lament:
and give them my consent
whereto my nature's bent.
let that with me remain:
I cannot rise again.
my suit and my request,
that I in thee may rest;
be instruments of praise,
sing psalms to thee always.

The Lamentation of a Sinner.

Lord, turn not thy face away
Lamenting sore his sinful life,
Which thou dost open wide to those
O shut it not against me, Lord,
O call me not to strict account
For then I know right well, O Lord,
I need not to confess my life,
What I have been; and what I am,
O Lord, thou know'st what things be past,
Thou know'st also what is to come,
Before the heav'n and earth were made,
As all things else that have been done
And can the things that I have done
No, no, thou know'st them all, O Lord,
Wherefore with tears I come to thee,
Ev'n as a child that hath done ill,
So come I to the throne of grace,
Desiring mercy for my sin,
O Lord, I need not to repeat
For thou dost know before I ask,
Mercy, good Lord, mercy I ask,
For mercy, Lord, is all my suit,
from him that lies prostrate,
before thy mercy gate;
that do lament their sin:
but let me enter in.
how I have lived here,
most vile I shall appear,
for surely thou canst tell,
thou knowest very well.
also the things that be:
nothing is hid from thee.
thou knew'st what things were then,
among the sons of men.
be hidden from thee then!
where they were done, and when.
to beg and to intreat,
and feareth to be beat;
where mercy doth abound,
to heal my deadly wound.
what I do beg or crave:
the thing that I would have.
this is the total sum:
O let thy mercy come.

Another.

Lord, in thee is all my trust,
Refuse me not that am unjust,
Behold how I do still lament
Shall I for them have punishment,
No, no, thy will is not so bent
But when in heart they do repent,
To thee therefore still will I cry,
Thy blood, O Lord, is not yet dry,
Haste then, O Lord, therefore I pray,
That when this life shall pass away,
Where thou dost reign eternally with God
Where Angels do incessantly
give ear unto my woful cry:
but cast on me thy heavenly eye.
my sins wherein I do offend;
since thee to please I do intend?
to deal with sinners in thine ire;
with speed thou grant'st their desire.
to wash away my sinful crime:
but that it may help me in time.
to pour on me thy gifts of grace,
in heav'n with thee I may have place;
which once thee down did send;
sing praise to thee world without end.

G L O R I A.

GLORIA PATRI.

Common-measure.

TO Father, Son, and Holy Ghost, immortal glory be ;
As was, and is, and shall be still, to all eternity.

Another.

To Father, Son, and Holy Ghost, all glory be therefore ;
As in beginning was, is now, and shall be evermore.

As the 25th Psalm.

To God the Father, Son, and Spirit glory be ;
As 'twas, and is, and shall be so to all eternity.

As the 100th Psalm.

To Father, Son, and Holy Ghost, all praise and glory be therefore ;
As in beginning was, is now, and so shall be for evermore.

Another.

To Father, Son, and Holy Ghost, the God whom Earth and Heav'n adore,
Be glory, as it was of old, is now, and shall be evermore.

As the 104th Psalm.

By angels in Heaven of ev'ry degree,
And Saints upon Earth, all praise be addrest
To God in three Persons one God ever blest ;
As it has been, now is, and always shall be.

As the 113th Psalm.

To Father, Son, and Holy Ghost, the God whom Heaven's triumphant host,
And suffering Saints on earth adore, be glory as in ages past,
As now it is, and so shall last when time itself shall be no more.

As the 148th Psalm.

To God the Father, Son, and Spirit ever blest,
Eternal Three in one all worship be addrest,
As heretofore it was, is now,
And shall be so for evermore.

As Veni Creator.

All glory as the Trinity that is of mighties most,
To God the living Father, and the Son and Holy Ghost ;
As it hath been in all the time that hath been heretofore,
As it is now, and so shall be henceforth for evermore.

A Table for the whole Number of the Psalms.

A	Psalms	Psalms
A LL laud and praise with heart 30	Lord, bow thy ear to my request 86	
All people hearken and give 49	Lord God of health, the hope and stay 83	
Attend, my people, to my law 78	Lord, unto thee I make my moan 130	
Among the princes men of might 82	Lord, save me from the evil man 140	
All people that on earth do dwell 100	Lord, hear my pray'r and my 143	
B	M	
Be light and glad, in God rejoice 81	My shepherd is the living Lord 23	
Blessed are they that perfect are 119	My heart doth take in hand 45	
Blessed art thou that fearest God 128	My soul to God shall give good heed 62	
Behold, and have regard 134	My Lord, my God in all distress 71	
Bless be the Lord my strength 144	My soul, give praise unto the Lord 103	
D	My soul, praise the Lord 104	
Do not, O God, refrain thy tongue 83	My soul, praise thou the Lord 146	
E	N	
Except the Lord the house doth 127	Not unto us, Lord, not to us 115	
G	Now Israel, 124	
Give to the Lord, ye potentates 29	O	
Grudge not to see the wicked men 37	O Lord, how are my foes increas'd 3	
Great is the Lord, and with great 48	O God that art my righteousness 4	
God, save me for thy holy Name 54	O Lord my God, I put my trust 7	
Give praises unto God the Lord 105	O God our Lord, how wonderful 8	
Give thanks unto the Lord our God 107	O Lord, give ear to my just cause 17	
Give laud unto the Lord 148	O God, my strength and fortitude 18	
H	O Lord, how joyful is the king 21	
Help, Lord, for good and godly men 12	O God, my God, wherefore dost thou 22	
How long wilt thou forget me, Lord 13	O Lord, I put my trust in thee 31	
Have mercy on me, Lord, after 51	Our ears have heard our fathers 44	
Have mercy, Lord, on me, I pray 56	O Lord, consider my distress 51	
Have mercy on us, Lord, 67	O God, give ear, and speedily 55	
How pleasant is thy dwelling-place 84	O Lord, thou didst us clean forsake 60	
He that within the secret place 91	O God, my God, I early seek 63	
Hear thou my pray'r, O Lord, 102	O Lord, unto my voice give ear 64	
I	O God, to me take heed 70	
Incline thine ears, O Lord, and let 5	O God, the Gentiles do invade 79	
In God the Lord I put my trust 11	O Lord, thou dost revenge all wrong 94	
In trouble and adversity 20	O come lift up our voice 95	
I lift my heart to thee 25	O sing ye now unto the Lord 98	
I will give laud and honour both 34	O God, my heart prepared is 108	
I said, I will look to my ways 39	O all ye nations of the world 117	
I waited long and sought the Lord 40	O give ye thanks to God the Lord 118	
Judge and defend my cause, O Lord 43	O thou that in the heav'ns dost 123	
I with my voice to God did cry 77	Oft they, now Israel may say 129	
It is a thing both good and meet 92	O Lord, I am not put in mind 131	
In God the Lord be glad and light 100	O what a happy thing it is 133	
I mercy will and judgment sing 101	O praise the Lord, praise ye his 135	
In speechless silence do not hold 109	O laud the Lord benign 136	
I love the Lord, because the voice 116	O Lord, thou hast me try'd and 139	
In trouble and in thrall 120	O Lord, upon thee do I call 141	
I lift my eyes to Sion hill 121	P	
I did in heart rejoice 122	Put me not to rebuke, O Lord 38	
L	Praise ye the Lord, for he is good 106	
Lord, in thy wrath reprove me not 6	Praise ye the Lord, for he is good 136	
Lord, keep me, for I trust in thee 16	Praise ye the Lord, for it is good 147	
Lord, be my judge and thou shalt see 26	R	
Lord, plead my cause against my 35	Regard, O Lord, for I complain 61	
Like as the hart doth pant and bray 42	Remember David's troubles, Lord 132	
Let God arise, and then his foes 68	S	
Lord, give thy judgments to the 72	Send aid and save me from my foes 59	
	Save me, O God, and that wilt thou 69	
	Sing	

P R A Y E R S.

troubles and adversities, promising even then to help us, when we feel ourselves as it were swallowed up of death and desperation: we utterly renounce all worldly confidence, and fly to thy sovereign bounty as our only stay and refuge; beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us, neither our negligence and unkindness, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy Gospel revealed unto us: but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy Holy Spirit that we may rightly weigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call upon thy Name: but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for thy grace, shall ever set forth thy praise and glory. And albeit we be but worms and dust, yet thou art our Creator, and we be the work of thine hands: yea, thou art our Father, and we thy children;

thou art our Shepherd, and we thy flock; thou art our Redeemer, and we the people whom thou hast bought; thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know that at what time soever a sinner doth repent him of his sins from the bottom of his heart, thou wilt put away his wickedness out of thy remembrance, as thou hast promised by thine holy Prophets.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travail in; grant (dear Father) that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life; and in the mean season, that we, not overcome by any fantasies, dreams, or other temptations, may fully set our minds upon thee, love thee, fear thee, and rest in thee: furthermore, that our sleep be not excessive or overmuch, after the insatiable desires of our flesh, but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation to the glory of thy most holy Name and profit of our brethren. So be it

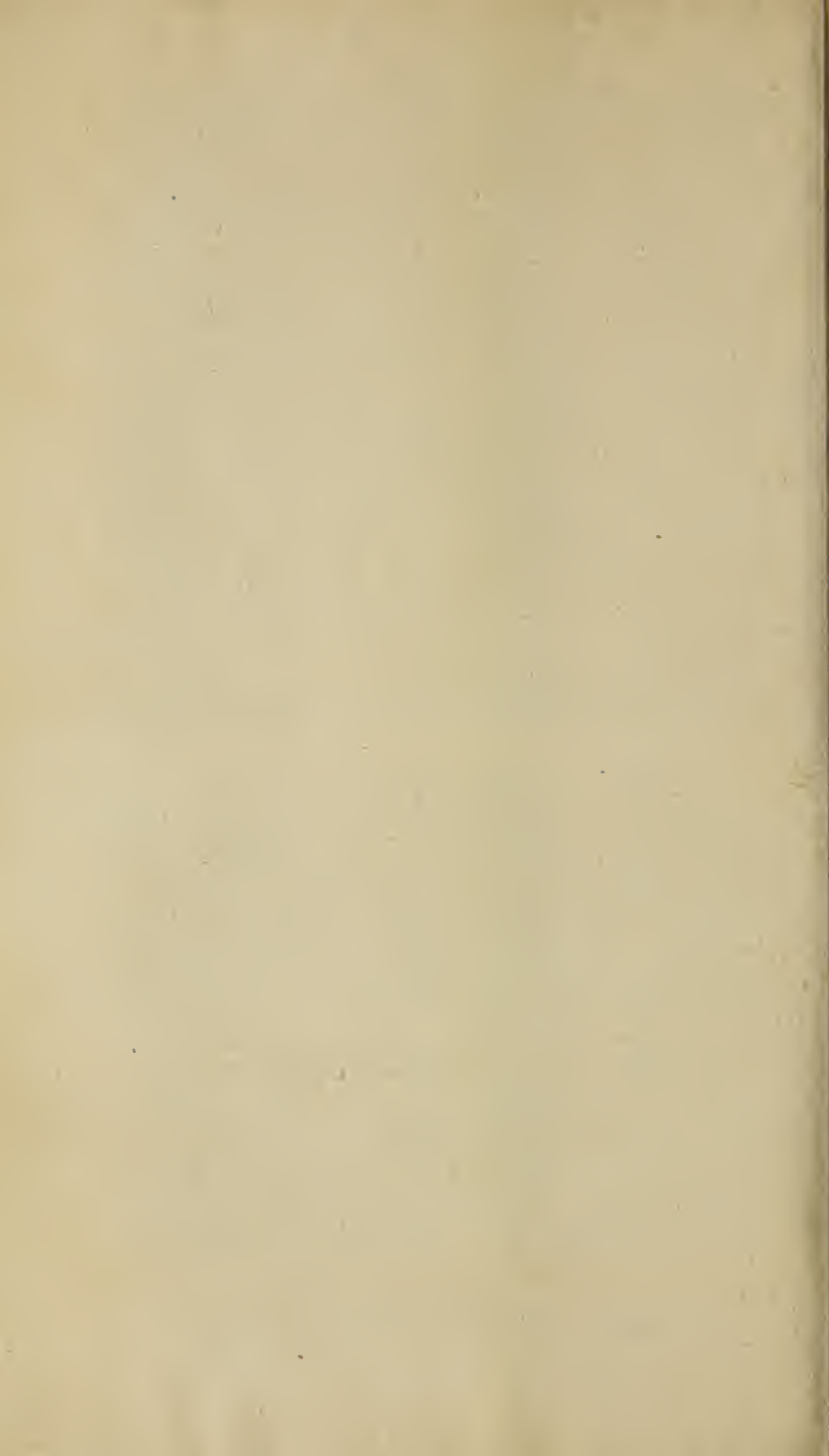
A Prayer to be said before a Man begins his Work.

O Lord God, most merciful Father and Saviour, seeing it hath pleased thee to command us to travail that we may relieve our need, we beseech thee of thy grace so to bless our labour, that thy blessing may extend unto us, without the which we are not able to continue; and that this great favour may be a witness unto us of thy bountifulness and assistance, so that thereby we may know the fatherly care that thou hast over us.

Moreover, O Lord, we beseech thee, that thou wouldest strengthen us with thy Holy Spirit, that we may faithfully travail in our state and vocation without fraud or deceit, and that we may endeavour ourselves to follow thy holy Ordinance, rather than seek to satisfy our greedy affections, or desire to gain. And if it please thee, O Lord, to prosper our labour, give us a mind also to help them that have need, according to that ability that

thou of thy mercy shalt give us: and knowing that all good things come of thee, grant that we may humble ourselves to our neighbours, and not by any means lift up ourselves above them which have not received so large a portion of thy mercies as thou hast given us. And if it please thee, O Lord, to try and exercise us by greater poverty and necessity than our flesh would desire, that thou wouldest yet, O Lord, grant us grace to know that thou wilt nourish us continually thro' thy bountiful liberality that we be not so tempted, that we fall into distrust, but that we may patiently wait till thou fill us, not only with corporal graces and benefits, but chiefly with thine heavenly and spiritual treasures, to the intent that we may always have more ample occasion to give thee thanks, and wholly to rest upon thy mercies. Hear us, O Lord of mercy, through Jesus Christ thy Son our Lord and Saviour. Amen.

T H E E N D.



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